

POOR A MAN'S REPLY  
TO  
POOR MEN

# REFLECT.

Founded upon  
} *Motives,*  
} *Meditations,*  
} *Prayers.*

Expressing to the inward Man  
true Consolation, in all *Kinds* and  
*Times* of Affliction.

By JOHN NORDEN.

The Twentieth Edition.

PSAL. 10. 14.

*The Poor committeth himself unto thee, for  
thou art the helper of the Fatherless.*

LONDON,

Printed by J. K. for R. Scot, T. Bassett,  
J. Wright, and R. Chiswel. 1684.

1st published, 1620

The author of the  
Shepherd's Performance,

a 4th  2nd ed.

Printed by

1477 a 12.



Room

Aman's Room

# Good Means

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January hath xxxi. dayes.

1	A	Calends		The 1 day of this month
2	b			Christ was circumcised, Luk.
3	c	Nones of		22. 1. The tops of the mountains appeared unto Noah,
4	d	January	{ 4	Gen. 8. 5. The Ifacalites put
5	e		{ 3	away their wives, Ex. 10. 16.
6	f	Day before N.		
7	g	N. of January		
8	A		8	
9	b		7	
10	c		6	The 5 of this month word
11	d	Idus of	5	was brought unto Ezechiel
12	e	January	4	the Prophet, that the City
13	f		3	Jerusalem, was smitten, Eze.
14	g			33. 21.
15	A	D. before Id.		The 6 of this month Christ
16	b	Id. of Jan. 17	16	was worshipped of the wise
17	c		15	men, Mat 2. 1. &c. Baptized,
18	d		14	Mat. 3. 15. , urned water into
19	e		13	wine, Joh. 2. 1. &c. as testifi-
20	f		12	eth Epiphany, us.
21	g		11	
22	A	Calends	10	The 10 of this month Ne-
23	b	of Febr.	9	buchadnezzar, King of Ba-
24	c		8	bel, moved therunto by the
25	d		7	rebellion of Zedekiah, besieg-
26	e		6	ed Jerusalem most fiercely,
27	f		5	as may appear, 2 Kings 25.
28	g		4	&c. Jer. 5. 2, 4. Also Ezechiel
29	A		3	was willed to utter this pa-
30	b	D. before the		rable, Ezec. 2. &c.
31	c	Cal. of Febr.		Paul called and converted
				the 25 of this month. Act. 9. 3

Festiva! dayes is, Circumcision the 1. day, Epiphany the 5. day.

February hath xxviii. dayes.

1	d	Calends	17	The first of this Month
2	e	Nones of	16	Moses repeated the Law unto
3	f	February	15	the children of Israel, Dan.
4	g	Day before N.	14	1. 3.
5	A	N. of Febru.	13	The second of this month,
6	b		12	our Saviour was presented to
7	c		11	the Lord, and Mary purified,
8	d	Idus of	10	Luk. 2. 22.
9	e	Febru.	9	The ninth of this month,
10	f		8	Noah 40 dayes after he had
11	g		7	sent the tops of the mountains
12	A		6	sent out of the Ark a Raven,
13	b		5	and afterward a Dove, which
14	c		4	returned, Gen. 8. 6. &c.
15	d		3	The 15th. of this month, the
16	e		2	Jews spend merrily together,
17	f		1	for that the Spring of the
18	g			Year doth enter then, as they
19	A			think.
20	b	Calends		The 16th of this month, No-
21	c	of March		ah the second time sent out a
22	d			Dove, which returned with
23	e			an Olive Branch in her Bill,
24	f			Gen. 8. 10.
25	g			The 24th of this month, Za-
26	A			chariah was commanded to
27	b			prophesie, Zach. 1. 7. Matthias
28	c			was elected into the number
29	d			of the Apostles, Acts 1. 16.

Festival dayes, the 2d. called the purification of  
St. Mary. The 24th is St. Matthias.

# March hath xxxi. days.

1	d	Calends			The Temple of Jerusalem
2					was finished the third day of
3	f	Nones of	6		this month, Esth. 6.15, in the
4	g	March	5		1. of Esth. 7. 5. it is said to be
5	A		4		the 23 of this month.
6	b	Day before N.	3		The tenth of this month
7	c	N. of March.	8		Christ was advertised that
8	d		7		Lazarus was sick, Joh. 11.3.
9	e		6		A Feast was celebrated a-
10	f	Idus of	5		mong the Jews, for the over-
11	g	March	4		throw of Nicanor, the 13 of
12	A		3		this month, 2 Mac. 13.3.
13	b				Also upon the same day all
14	c				the Jews under Ahasuerus,
15	d	D. before Id.			were commanded to be put to
16	e	Id. of Mar. 17	16		death, Esth. 3. 13. upon the
17	f		15		same day the Jews had a pri-
18	g		14		vilidge given them to slay all
19	A		13		their enemies, Esth. 6.2. This
20	b		12		day also the Jews solemnized
21	c		11		for their joyful deliverance,
22	d	Calends	10		Esth. 8. 17.
23	e	of April	9		The 14th day of this month
24	f		8		was called of the Jews, Mor-
25	g		7		docheus day, 2 Mac. 15.37.
26	A		6		also Purim, as may appear,
27	b		5		Esth. 9. 21, 25.
28	c		4		The 14th also is another day
29	d		3		of Purim, Esth. 9. 21.
30	e	D. before the			The 26th of this month La-
31	f	Cal. of April.			zarus was raised, Jo. 11. 45.

This Month hath one festival day, the Annunciati-  
on of St. Mary, celebrated the 25th.

April hath xxx. dayes.

Calends	Nones of	Id. of April.	Id. of April.	Calends of May.
1	g A	4	18	11
2	A	5	17	10
3	b	6	16	9
4	c	7	15	8
5	d	8	14	7
6	e	9	13	6
7	f	10	12	5
8	g	11	11	4
9	A	12	10	3
10	b	13	9	
11	c	14	8	
12	d	15	7	
13	e	16	6	
14	f	17	5	
15	g	18	4	
16	A	19	3	
17	b	20		
18	c	21		
19	d	22		
20	e	23		
21	f	24		
22	g	25		
23	A	26		
24	b	27		
25	c	28		
26	d	29		
27	e	30		
28	f			
29	g			
30	A			

The first of this month Noah uncovered the Ark, and saw earth, Gen. 8. 13. Moses reared the Tabernacle, Exod. 40. 16, 17. The Temple began to be sanctified, 2 Chr. 9. 10. The 10th of this month the children of Israel passed thorow the river Jordan on dry foet, Jos. 4. 11. the Paschal Lamb was choaten, Exod. 23. The 13th of this month the Tidd of K. Abathuerus came out for the murdering of the Jewes, Eth. 3. 12. The 14th of this month the Passover was kept, Ex. 12. 6. Lev. 23. 5. Jos. 3. 10. The 15th of this month the Israelites departed out of Egypt, Num. 33. 3. The 16th of this month Hezekiah made an end of sanctifying and purging the Temple, 2 Chron. 29. 17. The 18th of this month the children of Israel walked on dry land, thorow the midd of the red Sea, Exod. 14. 29. The 24th Daniel saw his vision, Dan. 10. 4.

The 25th of this Month the Feast of St. Mark is observed.



May hath xxxi. dayes.

1	b	Calends			The 1 <sup>st</sup> . day of this month
2	c				Moses was commanded to
3	d				number the children of Isra-
4	e	Nones of	} 6 5 4 3		el, Num. 1. 1. &c.
5	f	May			The 5 <sup>th</sup> of this month Christ
6	g	Day before N.			is thought to have ascended
7	A	N. of May.			up into Heaven, Mat. 16. 19.
8	b		} 8 7 6 5 4 3		Luke 24. 51. Acts 19.
9	c	Idus of			They which could not keep
10	d	May			the Passover at the day ap-
11	e				pointed by the Lord, were
12	f				willed to celebrate the same
13	g				the 14 of this month, Num. 9.
14	A				v. 10, 11. So did the Israelites
15	b	D. before			at the commandment of K.
16	c	Id. of May.			Hezekiah, 2 Chron. 30. 15.
17	d				The 16 <sup>th</sup> day Manna rained
18	e				from heaven, Exo. 16. 14.
19	f				The 17 <sup>th</sup> day Noah entered
20	g				the Ark, and the flood began,
21	A				Gen. 7. 11, 12.
22	b	Calends			The 22 <sup>d</sup> . fire from Heaven
23	c	of June.			consumed such as murmured
24	d				against the Lord, Num. 11.
25	e				The 23 <sup>d</sup> . the Israelites with
26	f				great joy triumphingly entered
27	g				into the Castle of Jerusalem,
28	A				1 Mac. 13. 51.
29	b				Noah the 27 <sup>th</sup> . the waters
30	c	D. before the			being dried up, came forth of
31	d	Cal. of June.			the Ark, Gen. 1. 14. &c.

The first of this month is celebrated for the Feast of Philip and Jacob.

June hath xxx. days.

1	e	Calends			The first coming of the
2	f	Nones of			children of Israel unto mount
3	g	June.	{ 4		Sinai, was the first of this
4	A	Day before N.	3		month, wherein they abode a
5	b	N. of June.	8		11 months and 20 days, in
6	c		7		which time all those things
7	d		6		were done, recorded in Exo.
8	e	Idus of	5		19. 1. &c.
9	f	June.	4		The sixth of this month,
10	g		3		Alceter the great Mo-
11	A		18		narch of the world was born
12	b	D. before Id.	17		of whom Dan. ch. 1. 3. doth
13	c	Id. of June.	16		propheſe. Also on this day
14	d		15		that famous Temple of Diana
15	e		14		in Ephesus, nurtured among
16	f		13		the seven Wonders of the
17	g		12		world, was set on fire by e-
18	A		11		rostratus. The Jews likewise
19	b		10		kept their feast of Pentecost
20	c		9		on this day.
21	d	Calends	8		The 25th of this month the
22	e	of July.	7		first Edict came out for the
23	f		6		safety of Gods People the
24	g		5		Jews, against Haman and
25	A		4		the rest of their enemies,
26	b		3		Esth. 8. 9.
27	c				
28	d				The 29th of this month the
29	e	D. before the			Ark of Noah, through the in-
30	f	Cal. of July.			crease of waters, was lifted
					up from the earth, Gen. 7. 12

Festival dayes is, 24 the Feast of St. John Baptist  
the 29 which is St. Peters.





August hath xxxi. dayes.

1	c	Calends	
2	d	Nones of	
3	e	August	{ 4
4	f	Day before N.	3
5	g	Nones of Aug.	8
6	A		7
7	b		6
8	c	Idus of	5
9	d	August	4
10	e		3
11	f		
12	g	D. before Id.	
13	A	Id. of August.	18
14	b		17
15	c		16
16	d		15
17	e		14
18	f		13
19	g		12
20	A		11
21	b	Calen. of	10
22	c	Septemb.	9
23	d		8
24	e		7
25	f		6
26	g		5
27	A		4
28	b		3
29	c	Day before the	
30	d	Ca. of Sept.	
31	e		

The first of this month Aaron 40 years after the Children of Israel were come out of Egypt, dyed on Mount Hor, Num. 33. 38. Also on this day Ezra with his company came out of Babel unto Jerusalem, Ezra 7. 9.

The seventh of this month Nebuchadnezzar burnt the House of the Lord, and all Jerusalem, 2 King. 25. 8, 9.

The tenth of this Month some think Jerusalem to have been burnt by the Babylonians, Jer. 52. 12. Josephus 1. 5. c. 26. said it was burned afterward by the Romans the same day. Therefore do the Jews on this day observe a most strict Fast, and go bare footed, and sitting on the ground, read twice over the Lamentation of Jeremy.

The 24th of this Month is St. Bartholomews day.

September hath xxx. days.

The first of this month  
Haggai the Prophet began to  
prophesie, Hag. 1. 1.

The sixth of this month  
Ezekiel saw another Vi-  
sion, Ezec. 8. 1.

The 17th of this month our  
most noble Queen Elizabeth  
was born at Greenwich,  
Anno 1533.

The eighth of this month,  
Anno 73, Jerusalem was  
utterly with fire and sword  
destroyed by Titus the Em-  
peror, Joseph. l. 7. c. 26.

The 25th of this month Ne-  
hemiah finished the walls of  
Jerusalem, Neh. 6. 25.

1	f	Calends	
2	g	Nones of	
3	A	Septemb.	{ 4
4	b	Day before N.	{ 3
5	c	N. of Septem.	
6	d		8
7	e		7
8	f	Idus of	6
9	g	Septemb.	5
10	A		4
11	b		3
12	c	D. before Id.	
13	d	Id. of Sept.	18
14	e		17
15	f		16
16	g		15
17	A		14
18	b		13
19	c		12
20	d		11
21	e	Calends	10
22	f	of Octo.	9
23	g		8
24	A		7
25	b		6
26	c		5
27	d		4
28	e		3
29	f	D. before the	
30	g	Cal. of Octob.	

Festival dayes is, 21st. St. Matthew, the 29th. St.  
Michael.

# October hath xxxi. dayes.

1	A	Calends			The 1 <sup>st</sup> . of this month the
2	b				Jews celebrated the feast of
3	c	Nones of			Trumpets, Lev. 3. 24. The lat-
4	d	October.	5		ter Jews call this day the
5	e		4		beginning of the New Year.
6	f	Day before N.	3		Jerusalem, after it had
7	g	N. of Octo.			been possessed of Christian
8	A		8		Princes 88 years, through
9	b		7		mortal dissention came into
10	c	Idus of	6		this hands of the Saracens,
11	d	Octob.	5		Anno 1187.
12	e		4		The 3 <sup>d</sup> . of this month some
13	f		3		think the Jews fasted for the
14	g	D. before Id.			death of Gedaliah, whereby
15	A	Id. of Octob.	17		occasion was offered to bring
16	b		16		them again into the misera-
17	c		15		ble servitude of the Egyp-
18	d		14		tians, 2 Kings 25. 25. Jer.
19	e		13		41. 1, 2. &c.
20	f		12		The 10 <sup>th</sup> of this month the
21	g	Calends	11		feast of Reconciliation was
22	A	of Nov.	10		kept, Lev. 23. 27. So did the
23	b		9		year of Jubile every fifty
24	c		8		year begin as on the same
25	d		7		day, Lev. 25. 9.
26	e		6		The 15 <sup>th</sup> of this month the
27	f		5		Jews observed the feast of
28	g		4		Tavernacles 7 days together
29	A		3		in memory of the Lords pro-
30	b	D. before the			testing them in the desert,
31	c	Cal. of Nov.			Lev. 23. 37.

Festivals arc, 18 St. Luke, 28 Simon and Jude.

November hath xxx. dayes.

1	d	Calends	
2	e	Nones of	{ 4
3	f	Novemb.	
4	g	Day before N.	
5	A	N. of Novemb.	8
6	b		{ 7
7	c	Idus of	
8	d	Novemb.	
9	e		5
10	f		4
11	g		3
12	A	D. before Id.	
13	b	Id. of Nove.	18
14	c		17
15	d		16
16	e		15
17	f		14
18	g		13
19	A		12
20	b		11
21	c		10
22	d	Calends	9
23	e	of Decc.	8
24	f		7
25	g		6
26	A		5
27	b		4
28	c		3
29	d	D. before the	
30	e	Cal. of Dec.	

The third of this month  
Constantius the Emperour,  
Son to Constantinus the  
great, departed out of this  
world, An. 364. His tripart.  
in the end of the 5 Book.

The tenth of this month,  
An. 1483. D. Martin Luther.  
was born in Mebia.

The fiftenth of this month  
was made a new holiday by  
Jeroboam, without the com-  
mandment of God, whereupon  
he committed most wicked  
Idolatri in Dan and Bethel,  
but he remained not long un-  
punished, nor his people un-  
plagued for the same, as may  
appear, 1 King. 12. ver. 32.  
33. 1 King. 13. 1, 2. &c.

Queen Elizabeth began  
happily to Reign, for the ad-  
vancement of the Gospel of  
our Saviour Christ, the 16 of  
this month, 1558.

The 18th of this month Ti-  
tus the Emperour most cruel-  
ly executed to death a great  
number of the Jews, Joseph  
lib. 7. cap. 10.

Festival dayes is, the 1st. All-Saints, the 30th. St  
Andrew the Apostle.

December hath xxxi. dayes.

1	g	Calends		
2	A	Nones of		
3	b	Decemb.	{ 4	The 1 <sup>st</sup> of this month
4	c	Day before N.	{ 3	Antiochus placed an abomi-
5	d	N. of Decem.		nable Idol upon the Altar of
6	e		8	the Lord, 1 Mac. 2. 57.
7	f		7	The 20 <sup>th</sup> of this month El-
8	g	Idus of	6	dras exhorted the Israelites
9	A	Decemb.	5	to put away their strange
10	b		4	wives, 1 Efd. 9. v. 5, 6. &c.
11	c		3	The Foundation of the se-
12	d	D. before Id.		cond Temple was laid the 24.
13	e	Id. of Decem.		of this month, Hag. 2. v. 11.
14	f		19	19:
15	g		18	The 25 <sup>th</sup> of this month our
16	A		17	Saviour Christ was born of
17	b		16	the Virgin, the year after the
18	c		15	worlds creation, 4018. On
19	d		14	which day also Antiochus
20	e		13	Epiphanes entered into Jeru-
21	f	Calends	12	salem with a mighty Army,
22	g	of Janua-	11	and spoiled the same, Joseph
23	A		9	1.12. c.6. On this day he pro-
24	b		8	phaned the altar of the Lord,
25	c		7	1 Mac. 1. 62. which day also
26	d		6	the Jews kept holy, because
27	e		5	thereon the Temple was purg-
28	f		4	ed from Idols. 1 Mac. 4. 59.
29	g		3	The 28 <sup>th</sup> of this month,
30	A	D. before the		Herod caused the poor Inno-
31	b	Cz. of Janua.		cents to be murdered, think-
				ing thereby to have slain
				Christ, Mat. 2. 26. &c.

Festival dayes, 21 Tho. Apostle. 25 Nativ. of Christ.  
26 St. Steu. 27 John Evang. 28 Iuno. called Childer.



*A Rule to know how many days be contained in  
every Month in the Year.*

Thirty dayes hath September,  
April, June, and November,  
The rest hath thirty and one,  
Except it be February alone;  
Which also hath twenty eight inear,  
When it is no Bissextile or Leap year.

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A Note of the Months, Weeks, Dayes and Hours  
throughout the whole Year.

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The Year containeth { Months 12  
Weeks 52 } Hours 8766  
Dayes 365

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Day { Natural, } hath { 24 } Hours.  
Artificiall, } { 12 }

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To

OT



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To the Right Vertuous and  
Godly Lady, the Lady  
Margery Killegrew, Wife  
unto the Right Worshipful  
Sir William Killegrew,  
Knight.

I T pleased you (Right Worthy Lady)  
heretofore to afford this little *Treatise*  
kind allowance, to enter under your  
Roof, and to accept it as a friendless Pil-  
grim, committed to your shelter and pro-  
tection: And such hath been the opinion  
of your self, the Patroness, touching the  
same, that many others in imitation of  
your kind acceptance of it, have likewise  
favourably censured it and friendly receiv-  
ed it, not for his sake that sent it to seek  
Friends; but for yours, I assure me, that  
shewed It, and me Friendship. And now  
the

*The Epistle Dedicatory.*

the Book (simple as it is) being dispersed into the hands of many, with the poor Title of *A Poor Mans Request*, becomes to be more and more richly regarded : And therefore, I could do no less, after this Fourteenth Impression, but renew it, and augment it, and recommend it again unto your favourable Tuition, nothing doubting, that the longer it passeth abroad in the Worlds view, the more it shall increase in your high Commendation, that will vouchsafe to Countenance so poor a Guest.

*Your Ladyships ever*

*at command,*

JOHN NORDEN.

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TO



To all that are in any Distress,  
Rest, and Consolation in  
Christ Jesus.

**I** Am out of doubt by mine own Experience,  
that this little Book, Titled, A Poor  
Mans Rest, shall bring no less unto thee, than  
the Title importeth; if thou faithfully use it;  
if offerst thee the means (by perseverance and  
practise) to attain unto the rest of thy soul:  
Not as the rich man, vainly promising rest unto  
his soul, through the superfluous fulness of  
Worldly Blessings, and was sent suddenly to  
Hell: But that rest Christ himself promiseth  
Mat. 11. 29. where he saith, Take my yoke  
on you, and learn of me, that I am meek  
and lowly in heart, and ye shall find rest  
for your Souls. True rest cometh not by the  
pleasures of this life, but by the yoke of Christ,  
namely by his Corrections; which consisteth in  
Troubles, in Crosses, in Afflictions, in Mise-

## To the Reader.

ries, in Imprisonment, in Banishment, in things displeasing to Flesh and Blood. Why then should we seem to kick against Gods loving chastisements, and mild corrections, which is an easie yoke he putteth on our Neck; and as a light burthen he layeth on our Shoulders? He tryeth us but a little while, and will never overcharge us, if we seek rest, and relief, and power, and strength, to bear it at his hands, and not at the hands of mortal men; whom yet the Lord in mercy useth to comfort his afflicted Children. Why then covet we not to be visited with the Rod, rather then to be left to the tyranny of this wicked Worlds vanities, that are only the baits of confusion? And therefore saith Eliphaz, Job 5. 17. Blessed is the man whom God correcteth. Paul, 2 Thes. 1. 5. affirmeth, that it is a token of Gods Righteous Judgment to punish his Children here; that they may be accounted worthy of the Kingdom of God, and that they be not condemned with the World; and it is a righteous thing with him to recompence Tribulation to them that trouble you, but to you that are troubled, Rest, *not the outward rest of the Body, while it abides on the Earth; though worldly men hold liberty, and lust, and health, and honour, and possessions, and authority, and wealth, and waroneness, and vanity, and fulness, yea, and filthiness, a sweet and more certain rest, than the rest,* and

## To the Reader.

and peace of a good Conscience, by which in the assaults of Sin and Satan, in all tryals, troubles and crosses, in poverty, sickness, taunts and ignominy, and in most bitter misery, if thou canst say truly with Paul, Gal. 6. 19. God forbid that I should rejoyce, but in the Cross of our Lord Jesus Christ, whereby the World is Crucified unto me, and I unto the World, thou shalt have rest for thy soul. And therefore what if ye be cast down, as into the gulf of disdain among men, and seem out-casts in the World, and cast-aways of the World, for your troubles and tryals sake, and because of the want of the Worlds Glory? Think it not strange, nor grudge, but rejoyce, for it minisreth unto you occasion to fly worldly confidence, and to take hold of the Heavenly Promises: It worketh discord between you and Belial, and concord between you and Christ, raising your thoughts from Earth to Heaven, because as the Body is earthly, and being furnished with the worlds pleasing vanities, is loth to depart and leave them; so the soul being fettered by natural and carnal affections is held also captiue, and cannot lift it up by the wings of desire of Heavenly things, until the body be deprived of her delights here; then hath the Soul and inward man scope (sanctified by the Spirit of God) to mount by the wings of faith to her rest, namely, to a resolute contentation, to abide the Lords leisure and purpose in all things;

## To the Reader.

things; yea, when we seem to be merely forsaken of the World, we should neither fear nor be faint-hearted, knowing that our Redeemer liveth. But as our Lord of Life saith, Seek ye my face, Psal. 27. 8. let us answer with David, Thy face, O Lord, will we seek. For this is the rest that poor men must seek, this is the rest that will fill us better than the Gluttons Feast, and is more precious than the Health of the Body, than the wealth of the World, than the pleasures of the Flesh; the Gold of all the Indies cannot purchase it, the Kings of the Earth by force cannot obtain it, nor the wisest of the World comprehend it. But thou poor man, whose thou be, in what case soever thou art, poor and needy, sick and weak, hated and despised, threatened and abused, apprehended and imprisoned, or in what miserable case else soever, even thou shalt attain unto this rest, if thou seek it instantly, praying faithfully; if thou be patient and grudge not when thou art visited of the Lord, thou shalt be merry when others mourn, and thou shalt sing when others lament. And therefore learn of Paul in what Estate soever thou be, to be content. Infruits are the comforts in the Bible, search and ye shall add more and more rest unto your souls. For this little trifle, which I here offer thee, peruse it, and use it: It may move thee to meditate, and procure thee to pray, which prevaileth much if it be fervent. The Eyes of  
the



## To the Reader.

*the Lord are over the righteous, and his ears are open unto their cries, 1 Pet. 3. 12. And therefore cast your care upon him, for he careth for you, he will not fail you, nor forsake you, that hath conquered, and hath provided for you a Crown: Therefore fight the good fight, and fear not what man can do to you.*

Yours in Christian good will,

JOHN NORDEN.

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A Fa-

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JOHN MORDEY

JOHN MORDEY  
of the County of Middlesex  
do hereby certify that  
the within and foregoing  
is a true and correct  
copy of the original  
as the same appears  
by the records of the  
County of Middlesex  
in the year of our  
Lord one thousand seven  
hundred and seventeen



A FAMILIAR  
ADMONITION  
TO THE  
CHRISTIAN READER,

Touching the most comfortable Exercise  
of Divine Prayer.

ay. 55. verse 6. *Seek the Lord while he may be found,  
call upon him while he is near.*

**H**ere are three things especially to be considered in the true seeking and calling upon God: The first is *Preparation* before we call on God in Prayer. The second is *Attention* in Prayer. The third and last is *Thanksgiving* after prayer

*A Preparation to Prayer.*

**A**s touching the first, namely *Preparation*, we may observe and use a kind of imitation of men occasioned to communicate with *mortal Princes*, who are served to preponder with themselves, first, how to ape their behaviour, and external *gesture*. Second-ly how to frame their speech to gain *Attention* of him whom they speak: and how to avoid the censure of

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*indiscretion* in the delivery of what they affirm, or demand. If such curiosity and carefulness be necessarily observed in our communication with men, whose breath is in their Nostrils : how much more observation and careful ought we to be, when we address ourselves to speak unto the *Majesty of the immortal God*. To intrude abruptly into the presence of this great God, and unadvisedly to speak unto him becometh not a Petitioner, but bewrayeth an unsanctified, and an unprepared heart : rather tempting and dishonouring, than glorifying the Name of God.

And therefore before we presume to present our Petitions to God, in hope to be heard, we must prepare our selves, not in our outward gesture only, in eloquence of words, and Pharisaical outward holiness, but in rightly ordering and disposing the affections of the inner man ; which if they be set on carnal, earthly *vanities*, if our hearts delight in the *fruits of the flesh*, and the *unprofitable works of darkness* (though our words be never so good of themselves) we may fear the reward of *Ananias* and *Sapphira* his wife, who brought a *part of their substance* (hypocritically concealing the rest) and laid that part at the *Apostles* feet. So if we come unto God, giving him good words, keeping back our hearts to serve our own carnal and prophane appetites : Shall we think that God will be content with the leaves of our good words, while we give the fruits of our hearts to the world ? Will God take such *Hypocrites* by the hand ? We must know that unless we can truly, and unfeignedly cast off our carnal thoughts, corrupt desires, and sinful affections, cannot be that God who loveth holiness and truth in the inward affections, can look upon us, as upon his children, who speak unto him, as to a Father, with counterfeit words, proceeding from unsanctified hearts. When we come therefore unto God in prayer, *We must depart from all iniquity*, knowing that he heareth not sinners, such as the promises of God cannot win to obedience, nor his threats enforce to forsake their sins.

## A Preparation to Prayer.

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o yet will adventure to rush rashly into the presence God, in a formal kind of praying with the lips, without any premeditation, preparation, or reformation of the heart at all. These offer words for deeds; *weaves for fruits; wolves for Lambs* and all manner, st, lame, blind and blemished *Sacrifices*, and yet should seem holy. And so instead of a blessing, procure a curse unto themselves, for their hypocrisy. We must consider that God is a jealous God, and hold none *guileless* that taketh his Name in vain, as they dishonestly do, *that come near him with their lips, when their hearts are far from him.* It is a kind of spiritual adultery, outwardly to seem wholly to be Gods, and inwardly to be meer worldlings. Before we open our mouths therefore to God, we must cast out of the temple of God (which is our heart) all buyers and sellers, as Christ did out of the Temple of Jerusalem: as long as our hearts do harbour the desires of worldly profits, and carnal pleasures, about the service of God, our heart the Temple of the living God, becometh a Den of Thieves, that steals away our Godly affections, to settle them on Belial. Let us look unto the man Christ Jesus crucified, by whose blood we are redeemed, by whose mediation we are able to have our prayers heard of God, and granted? specially if for our further and more perfect preparation we can truly observe the rule of Christ, to forgive our enemies, knowing that if we forgive not our brother that offendeth us, God will not forgive us that more grievously offend him. And therefore Christ unseleth us, that if we bring our Sacrifice to the Altar, namely, if we intend to pray, and there remember that brother hath ought against us, we ought to leave our offering before the Altar, that is, forbear for the time to say, and to go first and be reconciled to our brother, and then to come and offer our gift; namely, our prayers, solely unto God in Christ: for before we be unburdened of all Rancor, Malice, Envy, Hatred, and all other profane desires, it is not only not available, but

lamentable, that so many will (as do) presume come before God with hearts so fearfully 'raught with these unholy affections; and stagger no more to proceed into Gods presence, nay not so much, as some think come unto God with most prepared, peaceful, and most sanctified consciences. Let such cast out the *bo woman with her son*, namely, *the old man, the word and lusts of the flesh*: and give entertainment unto the *free woman and her son, the new man, which after God is created unto righteousness, and true holiness*, and recommend our prayers unto God, the *object* of our prayers, in Christ the *Mediator* of our prayers, the *Holy Ghost*, the Author of all holy prayers.

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*Attention in Prayer.*

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**B**eing thus prepared, let us endeavour to yield and true *Attention* in our Prayers; that is, give heed to what we pray and with what zeal we pray: which are the truest tokens, and greatest arguments, that our prayers are lively, powerful, effectual and of faith; which properties can never be slip-labour; For there cannot be a more apparent discovery of a rank Hypocrite, than to make outward shewes of *Devotion* with the gesture and lips, and yet the hearts to be buſied in the cogitation of idle, earthly, and prophane things. And nothing more discovereth an idle heart outwardly, than the wandering of the eye in the time of Divine Prayer: it is probable, and often found by experience, that the eye withdraweth the heart: and if the eye be constant, the prayer hath not, nor can have the *Attention* of the heart: yet it doth not follow, that although the eye be fixed on any certain object, be shut, that therefore the heart is rightly set on God for oftentimes the eye follows the heart, the cogitation of the heart making the eye to forget its

st: as when the hear is wandring in the fields of  
 orrn, viewing the herds of Cattel, and flocks of sheep,  
 when it is in the Warehouse, in the Shop, in the  
 nest, minding Bonds, and Payments, overcome with  
 side, plotting revenge, oppressed with fear, besotted  
 with pleasure, interangled with cares, or otherwise pre-  
 rred by any prophane and ungodly cogitations;  
 ayers made with such an extravagant heart, be they  
 words never so holy, they are imputed unto us as  
 n: for shall we think that God will hear our Prayers,  
 our profit or comfort, when the thoughts and ima-  
 nations of our hearts in the mean time dishonour  
 m? Many pray in their own familiar language, and  
 et consider no more what they speak (for want of  
 tion) then if they speak in an unknown tongue:  
 d yet such men will hold themselves very devout,  
 nd to have power in themselves to pray when they  
 st: as if true prayer were of that facility and ease to  
 der, as is an idle tale, and as it seems by *Beggins*,  
 at tumble out the *Lords Prayer* with one breath at a  
 por, and yet mind nothing but their Almes. Such  
 en are to be pitied, and to be wished better to ad-  
 ise themselves, before they attempt this service of  
 od most Holy; For *Prayer* is not an easie work, it  
 a deeper strain than a tale, that is but from the  
 ongue to the Teeth; from the Teeth to the Lips,  
 nd so into the Air. *Pure Prayer* is cordial, and of  
 at force and efficacy, as it constraineth the heart to  
 ehs, *groans* and *tears*, with such *inward fervency* of  
 oly zeal, as renders the heart with such internal  
 ripes, as many be truly said the rentring of the heart.  
 and the more we feel our hearts thus inwardly and  
 sharply touched; so much the more comfort it yield-  
 eth to the soul of the faithful Petitioner; yea, such,  
 nd so great consolation, as he that feels it, cannot  
 xpress it with his tongue, be he never so eloquent;  
 e neither can any conceive or apprehend the sweetness  
 of it, that is not exercised and experienced in the  
 ame; for nature apprehendeth it not. *No man can*

say that *Jesus is Christ*, but by the *Holy Ghost*. and none can desire the *Spirit of God*, but by the *Spirit of God*. *Flesh and Blood* cannot so much as desire *Spiritual things* spiritually; for *spiritual things* are to be compared with *spiritual things*, and *spiritual gifts* are obtained by *spiritual means*: And therefore words without the *Spirit* are as naked and bare incense without fire: But being inkndled in the heart, and sanctified by the *Holy Spirit of God*, who is promised to assist our spirits, they are as a *lively and acceptable sacrifice to God*, working so powerfully with him through *Christ's* mediation, as they never return empty of whatsoever blessing we desire. Prayer can never be effectual, unless there be some certain spiritual object of the mind, to move the *Attention* of the heart, which object is God; and we must consider that when we pray unto him, or yield him any other worship, that we are not to conceive him in the form of any Earthly or Heavenly, Bodily or Spiritual Creature whatsoever; for in that manner not to conceive him, is a degree of conceiving him aright, according to *Master Perkins*. God must be conceived of us in our Prayers, as subsisting in the whole three Persons, the *Father*, the *Son*, and the *Holy Ghost*. The *Unity in Trinity*, and *Trinity in Unity*, is to be worshipped; retaining in mind the distinction and order of all the three Persons, without severing or sundring them; for as they are conjoynd in nature, so are they to be conjoynd in worship. And therefore he that prayeth unto God the *Father*, for the forgiveness of his sin, must ask it of him, for the merits of the *Son*, and by the assurance of the *Holy Ghost*; and he that prayeth for the remission of sins to God the *Son*, must pray that he would procure the *Father*, to grant him pardon, and to assure it by his *Spirit*. He also that prayeth for the same to God the *Holy Ghost*, must pray that he would assure unto him the remission of his sins, from the *Father*, for, and by the merits of *His Son*. Thus must we apprehend the *Trinity* in our Prayer: so shall we avoid



void that Idolitrous conceiving of him, imbraced of some, who cannot pray unless they have the figure of a humane Creature, to represent unto their bodily eyes the shape of God the Father in likeness of an old man; and a *Crucifix* figuring *Christ* suffering on the Cross, and the *Holy Ghost* by a Dove, whose worship cannot be reputed spiritual, but carnal; and their Prayers, not Heavenly, but prophane. Prayer is a spiritual action, proper only to the *Children of God*, who are *Saints by calling, sanctified in Christ*. And they, and none other, truly call upon the Name of the Lord *Jesus*. Prophane persons pray not, though they seem to pray. But most happy is that man that cometh unto God, Father, Son, and Holy Ghost, truly prepared, and duly attentive; he may boldly ask, and confidently assure himself, to receive *grace for grace, and all blessings spiritual* without limitation, and all *benefits corporally* needfull. If our Prayers be made in us, by him, who hath promised, and hath power to give what we ask, shall we think he will fail to perform? The hope of *Hypocrites*, indeed, shall perish, and their Prayers vanish as the smoke: because they wait upon lying vanities, and desire carnal pleasures and worldly profits. But the Lord will surely fulfil the desires of them that fear him, because their Prayers tend to the setting forth of Gods glory, to the good of the Church, to the remission of their own sins, and other mens, to the obtaining of Gods grace, to the increase of the understanding of heavenly things, that they may walk before God, and be upright, that they may do the work, and bring forth the fruits of the Spirit. These are the Prayers that are The Poor Mans Rest. These are the Prayers that wound the Serpent, and that please God, bringing peace to the conscience afflicted. But (which is to be lamented) all men are dull by nature; and the very Elect sometimes weakly disposed to pray. And therefore is every Godly man to use all holy means to inkindle their hearts to the right performance of this heavenly duty. And nothing

more prevaileth herein, then *Meditation* : whereunto we are also very unapt by nature, and know not how, nor upon what ground to lay the foundation thereof : yet if we can truly frame our hearts to a holy *Meditation*, we shall find that it is the very key that openeth our *dull hearts*, lockt up under *grief*, under *trouble*, under *persecution* and *miser* : and letteth forth by little and little, the *fire of true zeal*, which at length becometh a great flame of *prevailing prayers* : which thing they easily find, that are conversant in this sacred exercise of *Meditation* and *Prayer* : who yet many times find themselves most dull, and most unapt to pray, having yet an inward desire thereunto ; which desire they cannot contain ; but labouring a while in silence, speaking inwardly to God in *sighs* and *groans*, at length they speak effectually with their *Tongues*. Seeing therefore that all men need motives, to stir them up to prayer, let every man address himself to the Word of God, or peruse some Godly work of Religious men. And although vocally he cannot read, by reason of natural dulness ; yet if his heart can be but conversant, and duly attend the sense, as the eye observes the letter, his mind by little and little shall mount it self from *Earth* to *Heaven*, fixed on the *Trinity*, whence shall arise such spiritual fruit of *faith*, and *serenity of Spirit*, as shall fill the soul with more sweet consolation by in-kindled prayer then the tongue can utter. And to this end (gentle Reader) according to the small measure of mine understanding, I have prefixed before every prayer, a *Motive*, or *Meditation*, touching the substance and matter of the Prayer following.



*A Thanksgiving after Prayer.*

THE third and last duty in this holy exercise, is *Thanksgiving*, which cannot but follow sanctified prayers, and that with such joy in the *Holy Ghost*, as that it cannot but break forth into most unspeakable inward thankfulness to God, who hath been so graciously pleased not only to forgive our sins but to help our infirmities by his *Holy Spirit*, by whom we have had access unto the Throne of Grace, and found such favour with God in Christ, as we have obtained by the Holy Ghost, both the will and the power to pray. Also we ought in all things to give thanks to God, for every blessing and benefit we receive at his hands, according to the counsel and precept of the Apostles who commands us to give thanks always, for all things, unto God, even the Father, in the name of our Lord Jesus Christ, Eph. 5. 10. Thus much touching the Admonition.

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# A Private PRAYER

## for the Morning.

*The Motive.*

I Laid me down and slept, and rose again, for the Lord sustained me, Psal. 4. 5. This confession did holy David make (in the glory of God) in the morning, and hath left it to us, to move us likewise to glorifie God, by whom we live and labour  
B-5 and

TO  
*A Poor Mans Rest.*

and by whose love and providence we lay us down to rest a'ter our wearieds and dally travel, and do enjoy the comfortable benefit of sweet sleep, which he hath afforded to refresh all creatures. And man, the most excellent of all other creatures, receiving this sweet blessing, and rising from his bed with out thanksgiving to him that can give it, or deprive him of it, cannot assure himself whether his sleep shall turn to his good or evil, for the greatest good thing that we receive at the hands of God, turneth to our hurt, if we be unthankful. But unto the godly, to such that fear him, and give him praise, he turneth even evil things to good, Therefore as *David* saith, *I will give thanks to the Lord, his praise shall be in my mouth continually, morning and night, and at all times, and for all things, Psal. 34. 1.* Whereby it cometh to pass that no danger can annoy us; for why? *The Angel of the Lord pitcheth round about us, to preserve us sleeping and waking, if we fear him, and call upon his Name, Psal. 34. 7.* The poor man therefore cryeth unto the Lord; Lord, hear my voice in the morning, for in the morning will I direct my prayer unto thee, and will wait till thou hear me and help me, *Ps. 5. 3.*

O Lord, increase our faith.

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*A Prayer for the Morning.*

*to be said in private.*

O Father, full of power, mercy and love, how dare I look up unto Heaven where thou sittest in Majesty, and Glory? How can I think or hope to receive any good thing here on Earth, where thou art in thy power and knowledge? for thou, Lord, seest my ways, and my vanities, and my corruptions, and my sin: yea my thoughts, idle and evil, are before thee: yea, my pollutions and imperfections are such, and so great, as I am afraid of thy judgments, if thou shouldst

shouldst note all that I have done amiss : yet like a loving Father, thou hast mercifully preserved me this night, and vouchsafed me sweet rest and sleep, and hast raised me by thy hand, for it is thou only that preservest me, and defendest me whether I wake or sleep, walk or work, eat or drink : yea, thou bledest all these things unto me, or else they would easily destroy me. For I a weak creature, am subject to the infinite danger, that lurk in the paths of this evil and corrupt life.

In the night and darkness I sleep, and have no watch, and therefore easily may I be overtaken with the dangers of the wicked that hate the light, and practise evil in the dark, but that thou the Watchman of *Israel*, thou sleepest not, but hast a fatherly care, and vigilant eye, and loving regard to thy weakest ones : when they slumber best with dangers, thou appointest thine Angels, and they pitch about them, and they are safe. O good Father, I thank thee for thine infinite blessings, bear with my weakness, and wash me from my sins, and forgive mine offences, and direct me in the right way of obedience, of thankfulness, of repentance and reformation of my life, which is still subject to vanity, still ready to slide into one sin or other. I am never free (Oh Father) from temptations, never at true peace, but beset with continual enemies within me : my own corruptions fight against faith and obedience, wrestling my will and mine affections from sincerity to sin, from desire of good things to evil, from obedience to rebellion, from trust in thee, to despair, or to depend on the vain things of this deceiving world, which being full of subtil beasts, and every where beset with snares to catch my soul, and to seduce me with dangerous vanities, I fly only to the Sanctuary of thy love, to the Castle of thy Providence, and to the Harbour of thy saving promises. Keep me therefore, keep me dear Father, as the apple of thine eye, shroud me under the shadow of thy saving wings this  
day.

day, and teach me truth, give me knowledge, and wisdom, and humbleness, and obedience, and mortification, and zeal, and faith, and hope, and all graces, that may change me from sin to sanctity, from darkness to light, and from coldness to a more perfect zeal, to serve thee in all things. Teach me O Lord, teach me to execute my vocation truly and perfectly, and give such issue, and blessed success to all my endeavours, labours, purposes, and proceedings, as I may discharge my duty in obedience to thy Divine Majesty, to my brethren in love and equity, and to myself, and mine in Godly care and true piety. And let thy holy Spirit so guide and govern me this day, and for ever, that I may more and more frustrate, and increase in all godliness, until thou shalt cut off this corruptible life, After which (good Father) in the merits of thy Son let me inhabit, and evermore inherit that Heavenly City, New *Jerusalem*, where thou sitest and reignest one God, with whom shall live all thy elect in joys unspeakable for evermore, Amen.

O Lord increase our faith.

*A Morning Prayer where  
the Family assembles:*

O Almighty God, full of love and pity, the chiefest comfort that any sinful soul can have, when we miserable sinners here met together, do consider thy great mercy and goodness, which we have ever since our births, and before found, and daily do find at the hands of thy Divine Majesty, together with our great unthankfulness every way to thee again for the same, we must needs confess, and even from the bottom of our hearts do acknowledge, that most unspeakable is thy mercy in sparing us to live until this morning; before this time thou mightest justly have

consumed us. But (O dear God) of thy free mercies, before the foundation of the World was laid, thou hast chose<sup>d</sup> and elected us for thy children, and hast to our endless comfort, certified and made known the same unto our Spirits, by thy Spirit, by whom, and not of our selves we now cry unto thee, *Abba Father* : and for our redemption, hast sent thine own Son to shed his most precious Blood upon the Cross, no other means being whereby we could be saved.

Thou hast by thy Holy Spirit wrought faith in our hearts, to believe by him, and in him to be justified before thee, and in some measure begun the death of sin in us, and wrought our sanctification, and of thy free favour we enjoy the benefit of thy Word, the freedom of conscience, great peace and plenty in outward things, with many and infinite other benefits, walking and sleeping, at home and abroad, in our selves, and our friends : for all which, instead of thankfulness we become the more disobedient, not doing that we ought to do, but with pleasure and profit, with vanity and self-love we are carried away, spending our day in iniquity, carelessness, and unfeeling of our sins, and there is no goodness in us ; yet is there mercy with thee O Lord, and pardon upon repentance.

Wherefore, we here this Morning met together before thy Majesty, humbly confess our wants, and most entirely beseech thee for Jesus Christs sake to have mercy upon us : Have mercy upon us most merciful Father, and forgive us all that is past : strengthen us hereafter, that daily both in bodies and souls, we may glorifie thee more then we have done, yielding thanks for daily benefits, and striving in holiness and righteousness to please thee all the days of our life. But because we cannot but offend, and fall divers ways, and every day good Lord, for thy mercies sake, pierce our hearts with a feeling of the same, and never-suffer us to go on with dull and dead souls, not seeing nor fighting for our offences.



As a special means to keep us in obedience before thee (O dear Father) work in us a continual remembrance, and an effectual consideration that we shall not always live here in this wretched World, that doth much please us now, but that a day will come when the trumpet shall sound, the dead shall arise, and all we shall appear before the Tribunal Seat of Judgment, there to receive according to our deeds without respect of persons; O good Lord, give us a remembrance, and a feeling of that unspeakable comfort, and eternal weight of glory, which at that day shall be given unto us, If in this day we serve and please thee, and contrariwise, even terrifie our consciences, and let us as it were, see before our faces the dreadful Judgments, and the fearful torments, that, both in body and soul, they shall be sure to have for evermore, which in this life do not serve and please thee, but follow their own fancies, and wicked delights : give us an hatred of sin, and a true love of righteousness : blest thy Word evermore with fruit unto our souls, when we hear it : give us a desire to hear it often, and to practise it faithfully and obediently, and keep our hearts ever free from dissimulation and counterfeite holiness : prepare our hearts diligently to watch for the coming of thy Son, make us ready, fit, and willing to meet him in the Clouds, if thou wilt that we believe to his coming : if it please thee in the mean time to call us, let us with joy yield our bodies to the Earth, and receive our souls unto thy self, until the day when both our bodies and souls shall be reunited, and be totally glorified with thee in Heaven. And let this day be a day of our true Reformation and Repentance, that we becoming new Creatures, may serve thee in Holiness all the days of our lives, yielding thee most humble and hearty thanks for thy goodness to us this night ; let thy merciful eye look upon us this day, and so keep us bodies and souls, that being occupied in our several callings, we may be safe by thee from all our enemies, and



and live to thee in fear, that we may dye in thy favour, and live hereafter with thee in glory : which grant, and all things in the mean time necessary for our souls and bodies, for Christ his sake, in whose name we ask them, saying as he hath taught us :

Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, the power and glory for ever and ever. Amen.

Let thy mighty hand, and out-stretched arme (O Lord) be still our defence ; thy mercy and loving kindness in Jesus Christ, our salvation ; thy true and holy Spirit, our comfort and consolation unto the end, and in the end. Amen.

The Lord blefs us, and save us ; and make his face to shine upon us, and be merciful unto us : The Lord turn his favourable countenance towards us, this night and evermore. Amen.

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## A Private PRAYER

for the Evening.

The Motive.

I Will lay me down, and also sleep in peace, for thou Lord only makest me dwell in safety, Psal. 4. 8. David by this declareth his own bodily infirmity, where-

unto all men are likewise subject, namely, to such debility, as without rest and sleep. they cannot long continue; yet this rest (as he acknowledgeth) may be a troublesome rest unless God bless it: for as *David* did, so all men lye down and take their rest, but all not in peace; for such as lye down in forgetting God, God leaveth them to themselves, and so their sleep (instead of peace) turneth into troublesome dreams, idle and sinful imaginations, horrible visions, and fearful phantasies, whereby not only the body is distempered, but the soul also grievously vexed: And therefore, though we couch us upon a bed of Down, with curtains of Gold, and coverings of Silk; These Adversities not the peace that *David* speaketh of, but God is he that giveth it onely. It is not then the sweet sound of Musick, or the cradle of pleasures, that can give us that peaceable sleep, and safe rest that *David* speaketh of, but Prayer unto God, in faith and true atonement with him in Christ, thoughts free from sin, and the Conscience cleared, may freely assure a man, that when he lieth down, God is with him, and when he riseth up, God will not give him over; but be his God, loving and merciful for ever.

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*A Prayer for the Evening.*

**M**Y God and Father, loving and all-sufficient, I yield thee praise and thanks for thy mercies in that thou hast this day past, strongly guarded me with thy hand, lovingly refreshed me with thy favours, and now safely brought me to the end of this day, night and darkness being at hand, wherein all the creatures draw to their rest. And I wretched creature finding mine own infirmity and imbecility, run now unto thy heavenly favor, who hast made me of that brittle and gross matter as cannot continue  
with:

without rest after labour, without sleep after waking, and without comfort after sorrow and grief : I do therefore beseech thee, as thou art the Fountain of all rest and succour and health, and help, so thou wilt consider me in my weakness, and give me strength, see and behold my miseries, and be merciful unto me. And sith the time is now come wherein I cover rest and sleep, receive me into thy protection, and yeld me thy helping hand, that when this my corrupt lump of flesh shall (through the heaviness and dullness of sleep) be deprived of moving and sense, and ableness to help it self, I may be kept safe, and securely preserved by thee ; for it is thy self (Lord) only that makest me dwell and abide in safety. Thou art my Warchman when I slumber ; Thou art my Defender when I am in danger, Thou art my Castle, my Rock, my Sword, my Buckler, and my Refuge, thou art to me, and for me all in all : without thee what am I but a beast that know nothing, but a block that feel nothing, but a wretch that can do nothing rightly ? And therefore, dear Father, stretch out thy loving favour over the house wherein I rest : let thy Angels compass the bed whereon I rest, and thy Holy Spirit keep my Soul and Spirit in peace when I rest, that I may rest in peace, that I may rise in peace, and live in peace : that the troubles of the World dismay me not, that the sleights of sin deceive me not, and that the devices of the wicked overtake me not ; but as I am weak of my self, I may be made strong by thy strength ; as I am poor of my self, I may be made able by thy riches ; And as I am ignorant of my self, I may be made wise in thee : so shall my lying down be acceptable, my sleep comfortable, and my rising up profitable. In hope of this thy free bounny, loving favour, and high providence, I will lay me down and take my rest : let it be in peace, and (Lord) let it be unto me, and all thine (when they rest,) sweet and comfortable in thee, who makest all thine to rest, and rise up in safety. *O Lord increase my Faith.*

*An Evening Prayer where the  
Family assemble.*

○ Most high and mighty God, Father and Protector of all things in Heaven and Earth, before whom all creatures fear and tremble, were it not that thou hast commanded us, never durst we appear before thee, so corrupt is our nature, and so many are our sins. But good Father, thou dost bid, and therefore we obey; thou dost call, and therefore we come; give us spirits to pray aright. We yield thee most humble and hearty thanks for all the mercies that ever thou hast bestowed upon us in body or mind, in our selves or in ours, private or common, temporal or eternal. Many and marvellous have they been, and still are upon us: yea, even (good Lord) past finding out. This day what thou hast done for us, which of us knoweth, or is able to express? Father of Heaven, forgive us that we cannot acknowledge them, or praise thee for them as we ought, and quicken us in this duty more and more. Pardon and forgive us whatsoever we have offended thee withall this day, or at any time, either in thought, word or deed, even our secret sins, such as we have committed, and know not of, remit them unto us for Christs sake: change us (O Lord) and we shall be changed; Create in us clean hearts, and renew a right spirit within us. Break the strength of sin that would subdue us more and more: And (O merciful Father) so frame these hearts of ours within us, that we may more delight to live according to thy will, than to enjoy all the World, and all the pleasures therein; lay it often good Lord before our eyes by thy remembering Spirit, that thou hast not breathed the breath-of life into us, that we should live as we list, but that in holiness and righteousness we should walk before thee all our daies. Lay it before us (O Lord) that the time will come, when the Trumpet shall sound, the dead shall rise, and we  
even

even we here met together at this time, all and every one of us shall most assuredly stand before thy Judgment seat with naked hearts, with open and unfolded Consciences, there to give an account, how and what we have done. Then shall all such as have believed on Christ, and truly served thee in this life, to their endless joy, hear that most comfortable voice of thine : *Come ye blessed of my Father, possess the Kingdom prepared for you.* But wo, wo to all careless liuers in that day, they shall drink the wine of the wrath of God, be tormented in fire and brimstone before the Holy Angels, and before the Lamb, they shall have no rest day nor night, and the smoke of their torment shall ascend for evermore. Father of Heaven have mercy upon us, knit these hearts of ours fast unto thee; and now while we have time, give us grace not only rightly to think of these things, but so to walk before thee in this present life, as becometh the Saints. O continue the word of truth amongst us ever to our comfort. Let the seed thereof now sown in our hearts, take such deep root, that neither the burning heat of persecution cause it to wither, nor the thorny cares of this World, Riches, or voluptuous living choke it : but as seed sown in good ground, it may bring forth fruit according to thy pleasure. O Father, give us grace, that when we hear or find by thy Word, any sin that is in us, we may strive and study without delay, willingly to reform it. Keep us, good God that we never swerve, for the fear of man, from our own true knowledge, becoming servers of time, and deniers of thee. Keep us from all hardness of heart, contempt of thy word, and from all dissimling of sincerity. Increase true love amongst us more and more. Bless thy whole Church (O God) with graces necessary; this parcel of it, our native Land and Countrey : Dear Father, bless it still with continuance of thy truth : lessen in it daily the number of blind and ignorant Papists, prophane Atheists, and increase the number of thy true



true Children. Preserve unto us long alive, good Lord, if it please thee, our gracious King and Governour : multiply thy Spirit upon him, and all his, that still more and more, he and they may seek and set forth thy glory, in maintaining Christian Religion in all purity, suppressing all vice, Superstition and Idolatry, with all severity. Give unto him an honourable Council : give them graces necessary for such a calling. Bless all other Nobles, Magistrates, and the whole body of this Realm, with true hearts to thee, and to this Countrey. Increase in this our *Isreal* the number of true Watchmen, whose hearts may seek thee, and thy People, and not their own glory, and commodity. Bring to thy fold by them such wandering remnants as are thine. And (O Lord) be gracious to our kindred and friends in the flesh, lighten their hearts with the Sun of understanding, that they and we acknowledging one truth may glorifie thee in the true and constant profession of the same all the daies of our life. Comfort (O Christ) thy afflicted members, wheresoever or howsoever troubled, and grant us peace in our daies, if it be thy pleasure.

Finally, because the night is now upon us, and we ready to take our rest, let the bed (O Lord) strike into our hearts a consideration, that the grave is almost ready for us. Which of us can tell whether these eyes of ours once closed up, shall ever open any more again or no : Lord therefore receive us into thy hands : we all here now commend our selves, bodies and souls unto thy holy protection and providence : keep us this night and evermore ready for thee when thou shalt call us : Hear us, O Lord, O God, and merciful Father, in these our Petitions, for thy Son Jesus-Christ his sake, our Saviour : in whose name we altogether beg these mercies, saying, as Christ our Saviour hath taught us :



Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Let thy mighty hand, and out-stretched arm (O Lord) be still our defence; thy Mercy, and loving kindness in Jesus Christ, our Salvation; thy true and holy word our instruction; thy Grace and Holy Spirit our comfort and consolation unto the end, and in the end, Amen.

The Lord bless us, and save us, and make his face to shine upon us, and be merciful unto us; the Lord turn his favourable countenance towards us this night, and evermore, Amen.

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*A Prayer to be used in private Families,  
Morning and Evening.*

Levit. 26. 6.

If ye truly serve God, ye shall sleep, and none shall make you afraid.

Lord prepare our hearts, open our lips, sanctifie our prayers, and increase our Faith.

Most mighty Lord God, and our most merciful, and loving Father in Jesus Christ, we thy poor creatures, and unworthy children, humbly present ourselves in his name before thy Glorious Majesty, acknowledging that we be most unworthy to appear in thy presence, by reason not only of our Original sins, and deep disobedience, being originally born the children of wrath; and the least of our actual transgressions is sufficient to cast us into Hell and ur-

ter perdition, if thou shouldst deal with us according to the measure of our manifold iniquities. We therefore do humbly beseech thee (O merciful Father) in the merits of Jesus Christ, freely to pardon and forgive our manifold offences, both in what we have committed and done those things thou hast forbidden, and left undone the things thou hast commanded, Lord, forgive us, and remember our sins no more: let them never (good and gracious Father) rise up in Judgment to our Condemnation. Give us full assurance of thy mercies, and free forgiveness in Jesus Christ, and let thy Holy Spirit from henceforth evermore so sanctifie our hearts, minds and bodies, that we may never hereafter give consent to the corrupt motions of our fleshly affections, and unclean desires: And let the lively light of thy continual presence so illuminate our dark understandings, that we may still search for thy will in thy Word revealed, and give us will and power to practise and perform all Godly service, duties, and obedience to thee: give us feeling hearts, that we may find out our own weakness, and confess unto thee our infirmities, and that we may boldly in the Name of thy Son Christ Jesus fall down before thee, calling faithfully and sincerely upon thy Holy Name for pardon for our former evils, and for grace so to reform the rest of our wicked lives, that thou might be pleased to accept us anew into thy favour and fatherly protection.

Grant that we may continually feel in our hearts and consciences, more and more the virtue and power of the Death and Resurrection of our Lord and Saviour Jesus Christ, and that we may continually strive against and mortifie our gross sins, and soul corruptions, and grow more strong against all chill-motions and temptations in thought, word, and deed, and be more and more renewed in the spirit of the mind, and feel a continual increase of joy and comfort in the reading, hearing, and meditating of thy Holy and Heavenly Word, and a fervency of true  
zeal

zeal to seek thy glory, by encreasing more and more in knowledge, and in the hatred of sin in our selves, and rebuking it in others, especially in those of whom we have charge, and in a happy and faithful going forward in all Godly Obedience unto thy will all the dayes of our lives. Direct and strengthen us, that we may with all faithfulness labour to discharge that duty whereunto we are bound by our several callings, which in thy providence either are already, or shall be allotted unto us. Hold us we beseech thee by thy Right hand, that we fall not into any danger of body or mind.

Guide us by thy Holy Spirit in the paths of Righteousness : set continual watch before our lips, that we offend not with our tongues. Keep our eyes from looking any more upon, and our hearts from seeking after or consenting unto vanities : Shut up our ears, that they delight not in hearing the things offensive to thy Sacred Majesty. Rule and Govern our hearts, that we may be always studious of good things, and that we may be always truly inclined to deal faithfully with all men ? and enable us to perform all duties required at our hand by them, and keep both our hands and feet, that we go not about, or take any thing in hand dishonourable to thee, dangerous to our selves, or hurtful to any : And that all that we think, speak, or do, may be to the glory of thy Name ; Let us not spend the time, O Lord, of this our pilgrimage, any more in wantonness, idleness or vanity, but in all godly and virtuous exercises, alwaies in simplicity and singleness of heart, and in a good Conscience, as becometh thy dearest Children, Bless we humbly beseech thee, and prosper all the labours and works of our hands, and bless all the Creatures which thou hast appointed for our use, that we may receive comfort and relief in them, and by them in due season, by thy Blessing, and by the daily comfortable use of them be the more moved and stirred up to a thankful acknowledging thy

father-

fatherly goodnels in vouchsafing them unto us, which without thy blessing, would rather turn to our prejudice than profit, rather to a curse unto us, than to our true comfort : Therefore, good Father, bleis us to a Godly using of all to a comfortable use for us.

And forasmuch, good Father, as our duty in this sacred exercise of Prayer, bindeth us also to inreat thy Majesty for all our Brethren and Sisters, members of that Body, whereof thy Son Jesus Christ is the head : Frame in us a true, perfect, and hearty zeal to pray, and hear us also for them, beseeching thee to raise up the Ministry of thy Gospel in all places of the Earth, that by the means thereof, such as do appertain to thy Kingdom, may be daily called home : Satan, Antichrist, Sin, and Darknels may be weakened, and more and more bea en down in all the World : hold up, and maintain the Scepter of thy Word, where thou hast already planted and advanced the same, and increase all the means by which it may be increased, and confound and weaken all the power that resist or strive against it. Bleis those, O Lord, that endeavour our to pronounce and further it : Increase their zeal, wisdom, knowledge and power : Him especially, good Father, whom in great mercy towards us, thou hast made Sovereign over us, *Charles* thy Servant, our King, and all his Royal Family, the Counsellors, Magistrates, Nobility, and the Preachers of thy Holy Word ; All Godly and Christian Families, all true Professors of thy Gospel. Beseeching thee to pour on every of them in their several callings, such graces benefits and blessings, as are most meet for them, whereby they may all shew themselves thy true and faithful Ministers, in furthering all sincerity in Religion, and all pureness and godliness of life, not only in themselves, but in others, so far as appertaineth to their charge, publick or private. Beseeching thee also to be mindful to comfort all our afflicted Brethren and Sisters,  
how-

howsoever, or for whatsoever they suffer, especially such as do suffer for the Testimony of a good Conscience: Comfort all them that are pressed down with the burthen of their sins : help, relieve, succour and assist all that be in want, in misery, and afflictions, that fly unto thee for succour. And as, good Father, we do thus bodily beg at thy hands these many and several favours, for our selves and others : So Lord accept at our hands our humble thankfulness which we here yield unto thee, for thy manifold blessings and benefits daily so lovingly and freely bestowed upon us, both inward and outward, spiritual and corporal, in number infinite, for goodness unspeakable, and for goodness far better then we could either ask or think : beseeching thee to continue thy gracious favour towards us always, and in all things, that we may still give thee the glory of our continual safety and relief.

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*In the Morning adde this.*

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**A**N D finally, we thank thee, good Father, that thou hast so graciously kept and preserved us this Night past, and hast given unto our bodies rest, and hast brought us to the beginning of this day in peace : good Father, pardon whatsoever corruption hath taken hold of us this night : pardon our present dullness of Spirit, coldness of zeal, weakness of Faith, and all whatsoever offendeth thee in us : and blest the labours of our hands, and our godly endeavours this day, and make us ra her able to be helpful to others that need, then to be forced to ask, or to be chargeable to any, by reason of our temporal wants. Grant these things, good Father, and all other graces necessary for us, and for every Member of thy Church, for Jesus Christ thy Soms sake : In whose Name we further pray, *Our Father &c.*

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*In the Evening addethis.*

**W**E thank thee also, most gracious Father, for that thou hast so mercifully kept, and relieved us this day past, beseeching thee to receive us also this night into thy Fatherly protection, and keep our souls, bodies and goods free from dangers: let thine Angels encamp about us, guard us, and defend us: give unto our bodies that competent rest, and sleep, that may be only sufficient, and let our thoughts be ever on thee, in love, fear, and due obedience and reverence, that we may be fearful to commit the least evil, yea, in the dark, which with thee is as the Noon day. Watch over us, good Father, that Satan prevail not against us: and give us grace to be always watchful for the time when our Lord and Saviour Jesus Christ shall make his glorious appearance in the Clouds, to finish these dayes of sin. And at this time pardon, O Lord, our weakness in Prayer, our coldness in zeal, and whatsoever doth hinder us from the true publishing of our own wants and imperfections at full, and thy praise and glory as thou deservest: Encrease our Faith, and grant us, and all thy Children, all other graces necessary for souls and bodies, for Jesus Christs sake; in whose name we further pray:

*Our Father &c.*



## A Prayer for the King.

It is God that giveth deliverance unto Kings; It is he  
that rescueth David his servant from the hurtful Sword,

Psalme 144. 10.

Take away the wicked from the King, and his Throns  
shall be Established in Righteousness, Prov. 25. 5.

WE render and yield unto thee all possible  
thanks O Lord of mercy, King of all Kings  
and Kingdoms of the Earth, for (as a great Blessing  
unto us) thou hast placed over us in this Realm, so  
pure a guide of true Religion, *Charles* (by thy Hea-  
venly Providence) our Gracious King, under whom  
enjoying free liberty of the true service of thee, we  
rest in quiet estate both of body and mind: we hum-  
bly beseech thee, to behold with the eyes of mercy,  
the same thy servant, our Sovereign Lord and Gover-  
nour, and to replenish his heart with the grace of  
thy Holy Spirit, that he by the working thereof, be-  
ing enclined to the setting forth of thy Word may  
walk according to the truth of the same sincerely;  
that we thy servants and under thee his Subjects, see-  
ing his Godly example, may be assisted to fall from  
that true form of honouring thy Name, which for  
thy Glory, through thy Grace, by the rule of thy  
Holy Word, is prescribed unto us: And vouchsafe  
to stir up in him zeal of thy glory, and a desire to e-  
stablish whatsoever wanteth in this Church of *Eng-  
land* for the increase of true and sincere Discipline:  
Let no ignorance abide in his Royal heart, but en-  
rich him with Divine and Heavenly knowledge: give  
him an obedient mind, abounding with all humility  
towards thy divine Majesty: Save and defend him  
from the Tyranny of Foreign Power and Authority,  
and from all such as profess not inwardly unfeigned  
zeal of the Gospel. Give him Godly Counsellors,  
and such zealous and true-hearted Ministers of thy  
will

will, that he and we may sincerely serve thee in this life, and in the end for evermore Reign with thee in thy Heavenly Kingdome, for Jesus Christ his sake our only Advocate, Amen.

### *A Prayer for Obedience*

unto God.

*Haile the Lord as great pleasure in burnt-offerings and sacrifice, as when his voice is obeyed? Behold, to obey is better than sacrifice, and to hearken is better than fat of Rams, 1 Sam. 15. 22.*

*Paul commendeth the obedience of the Romans, Romans 15. 16.*

*Obey my voice, saith God, and I will be your God, and ye shall be my people, Jer. 7. 23.*

**O** God, the Governour of Heaven and Earth, thou that rulest in the highest, that only canst do all things, and reignest for ever : at whose beck the pillars of Heaven shake, and all creatures tremble : I miserable creature, framed of the Earth, do with great fear and trembling prostrate my self before the Throne of thy Majesty, acknowledging and confessing my wickedness and wayes, abominable in thy sight. Without thee I think not a good thought : without thee I do no good work : without thee I am worse then a worm of the earth yea, a beast in thy sight.

I render unto thee thanks, O God, that thou hast vouchsafed me that knowledge, that I may see and know that I am nothing, and unable to do any thing without thee. Thou art the potter, I the clay, such as thou pleasest to have me be, such canst thou form and fashion me ; if thou makest me blessed, thou shewest thy mercy and grace ; If thou cast me into hell, thou shewest thy justice, and executest thy  
judg

judgment, neither is it my duty to contradict thee, why, or for what reason thou dost it; for thou hast mercy upon him whom thou lovest. These things I consider with my self (O Lord) and I fear thy judgments, and depend only on thy mercy.

Forasmuch therefore as all my safety and salvation relieeth wholly on thee, and consisteth in thy hand and power, and thou hast shewed thy self a merciful and long-suffering God to the whole World, and hast refined the same indeed, in that thou wouldst thy only Son Christ Jesus (the innocent) should die for our offences, and should wipe away our sins, with his blood on the Cross; and since thou hast taught us in all our perturbations and afflictions to call upon thee, and crave thy grace and mercy, and that thou wilt give us all things that we shall ask in the name of thy Son: I come unto thee, being dross and clay, O merciful and celestial Father, humbly beseeching thee that thou wilt in mercy make of this unworthy carcass of mine, an habitation for thy Holy Spirit, that though I live in the Earth, I may have my Conversation holy, as in the Heavens.

O merciful and most loving Father, grant me forgiveness of all my sins, through the death of thy beloved Son Jesus Christ: make me to please thee, increase in me heavenly virtues, and grant that I may persevere in the same to the end: Increase in me that faith and love towards thee, which thou hast begun in me, kindle my affections toward thee more and more in lively obedience, that by thy help, and presence of thy grace, I may obtain everlasting life, (which thou hast promised us of thy mercer goodness) to the end I may praise thee, and give thee thanks in thy celestial kingdom for ever and ever. *Amen.*

*O Lord increase our Faith.*

*A Prayer to be confirmed in the  
way of righteousness.*

*God is the fountain of righteousness; and he that giveth  
himself to righteousness, is known to be born of him,  
1 Jon. 2. 29.*

O Gracious Lord God, loving in Jesus Christ, Redeemer of Mankind, who is the way, the truth, and the life, I humbly beg at thy hands, that I may never wander and go astray from thee who art the way, neither at any time to distrust thy promises, who art the truth, and performest whatsoever thou dost promise: Thou art Eternal Life, more to be desired than any thing in Heaven or in Earth; by thee we have learned the true and direct way to Eternal Salvation; thou dost instruct and teach us readily how to believe, what to do, what to hope, and in whom we ought to trust by thee, we have learned how unhappy we are born through our first Father *Adam*: by thee we are taught that there is no hope of Salvation, except by faith in thee we take hold of our free Redemption and Adoption in Christ.

Thou art the only light, that shinest to all Creatures in the Desert of this World, conducting them through the ignorance of their minds, from the Egyptian darkness to that Blessed Land, which thou promisest unto the meek, and such as follow thee in humility. For in us was nothing but utter darkness, who neither could discern our calamity, neither know from whence to seek the remedy of our misery. Thou didst enter into the World in the shape of a servant, and didst take upon thee our nature, that thy brightness might disperse the cloud of ignorance, that by thy precepts thou mightest direct our feet in the way of peace by the example of thy use in thy humanity, thou didst limit out a path for us to mortality, making it easie for us to tread in by thy Heavenly way: so be-

becamest thou unto us a way, that leadeth to life, in which lest we should be wearied, thou hast assured us by thy promises, that in following thy footsteps there is an inheritance of Eternity prepared for us : therefore whilst we are in this journey, be thou a staff to us, whereby we may be sustained in all our waies : And by the comfort of thy Holy Spirit, repair our strengths, to the end we may more willingly come unto thee : And as thou art made a way unto us, seclude all error, become our truth, take away all distrust, and confirm our faith in thee.

And as thou art made life to us, revive us that are dead in sin, by a lively knowledge of thee : For it is Eternal Life to know thee, Father, Son, and Holy Ghost, to be one true God. Wherefore I humbly beseech thee, O most merciful Father, to increase faith in me, who am thy unworthy servant, lest at any time I waver in the Celestial Doctrine : Increase obedience in me, lest I swerve from thy Precepts : Increase constancy, that walking in the ways, I never be allured by the inticements of Satan, nor seduced by the terrours, but that I may persevere in thee who art the true way to Life Eternal : Increase my faith, that being partaker of thy Promises, I may never wax slow or dull in the study and practise of Godliness, and that I always strive and endeavour for more and more perfection

Increase thy grace in me, that being mortified unto my self, I may live and have my conversation with thee in Heaven, and be encouraged by thy Holy Spirit, fearing nothing but thee, than whom there is nothing more to be loved or feared, glorified, or more to be rejoyced in, who art the true glory of all Saints : In whom there is nothing but full and perfect felicity.

*A Prayer for the Assistance of the  
Holy Ghost.*

*No man can say that Jesus is the Lord, but by the Holy Ghost, 1 COR. 11. 3, 4. If ye that be evil, can give good gifts unto your children; how much more shall your Heavenly Father give the Holy Ghost to them that desire him? Luk. 11. 13.*

O Gracious Lord God, who didst send upon thy Apostles, and others, thy Holy Spirit, filling their hearts with Grace and Wisdom; I humbly beseech thee by thy unspeakable mercy, that thou wilt vouchsafe to fill my soul with thy Grace, and water my heart with the unspeakable sweetness of thy love, in the Love of Jesus Christ, thy most dearly Beloved.

Send down, Lord, thy Holy Spirit, to guide me being ignorant, banish by his Light, the blackness of sin through Christ Jesus, by him refresh my sad and sorrowful soul: There is neither wisdom nor strength without thee: Aid me therefore by that Holy Spirit, and I shall be able to shun the deceits of Satan, and to withstand his power.

Thou art not ignorant, that I can do nothing of myself; extend thy favourable hand over me therefore, and grant that I may forsake and utterly relinquish my self, and fly unto thee. Mortifie in me whatever is displeasing unto thy Majesty, that in all things thou mayst conform me unto thy will, by thy Holy Spirit, that my life may be ever hereafter perfect in thy sight.

O Lord my God, look upon me, thy miserable creature, whose soul sigheth after thee day and night, when shall I come and appear before thy presence? When shall I enter into that admirable place of thy Tabernacle, the House of my God? O comfort me with thy presence, that I may taste here, in this my mortal



mortal pilgrimage, the sweetness of thy Glory, which shall continue for ever. O my God, Plong to be delivered from all Temptations. O Eternal Fountain of Light, bring me back again to thy Eternal goodness, by whom I am created, that I may know thy omnipotency, even as I am known of thee, and may so love thee; as I am loved by thee; That I may see and enjoy thee in the Society of all the Elect, who. livell and reignell together with the Father, and the Son, and Trinity in Unity, for ever and ever. Amen.

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*A Prayer for Sunday Morning.*

*This saith the Lord : Take heed to your soul, and bear no burthen on the Sabbath day, nor bring it in by the Gates of Jerusalem : Neither carry forth burthens out of your houses on the Sabbath-day, nor do ye any works, but sanctifie the Sabbath, as I commanded your Fathers, Jer. 17. 21, 22.*

*He that gathered Sticks on the Sabbath-day was stoned to death, Numb. 15. 25, 35, 36.*

○ Eternal God, and Heavenly Father, Extoll thine infinite Goodness and Mercy, together with thine Eternal Wisdom and Truth, who hast protected me this night, and made me to rest quietly and securely by thy most holy and divine providence : I humbly beseech thee of thine infinite goodness, to protect and govern me this day, by thy mighty hand, from all dangers both of Body and Soul : Give thy Holy Angels charge over me, to direct me in all my ways : Drive away the deadly enemy, remove all offences of this World, mortifie and kill in me all carnal lusts and evil affections, that they may have no dominion over me ; give me a sorrowful heart to bewail my wicked life, and comfort my soul by a lively assurance,

that thou hast freely forgiven my sins.

Sanctifie me, O Father, this day, I humbly beseech thee with thine especial Grace, that I may have decent carriage in my behaviour, true devotion in prayer, and reverent attention to hear thy Heavenly and Holy Word, and that thou wilt please to give me understanding joyned with true devotion, to observe, learn, and embrace such things as are necessary to me for the confirming of my faith in Christ Jesus : Raise me (O Lord) by the power of thy Resurrection from sin, and give me spiritual rest in the Communion of Saints, that afterward I may keep the Everlasting Sabbath with thee in the Kingdom of Heaven : Behold (O Lord) I knock at the door of thy mercy with all my power and strength, beseeching thee to continue unto me the right use of all my senses and limbs, and send thy Holy Spirit to bear witness to my Spirit, that I am thy Child, and shall be Heir of thy Glorious Kingdom, through the merits of Christ Jesus our Lord : For whose sake I humbly pray thee to grant all those things that I have prayed for, and have need of. *Amen.*

*O Lord increase our Faith.*

*A Prayer for the hearing  
of Gods word.*

O Eternal, most High and Mighty God, vouchsafe, I humbly beseech thee, to enlighten my dark and dull understanding, that thy Word may enter into my soul; and be so received of me, as that ignorance, the Mother of disobedience being put away, Heavenly knowledge may enter in, and have perfect rest and abiding in me : Give power, O Lord, to the seed of Truth, that being sown in my heart, it may take deep root, and bring forth to the comfort of my soul, sixty, an hundred, yea, a thousand fold; and let thy  
Spirit

Spirit so guide the lips of this thy Minister, and Preacher, as that he deliver nothing but the Word of life, with such sincerity and boldness, as neither fear nor affection may hinder the same, that we thy flock may fructifie and increale our knowledge in Faith thereby, and more and more desire to feed at the Table of thy Word, and be filled: Open my heart as thou didst *Lidia's*, that I may attend with diligence to the Preaching of thy Word. Send forth store of Labourers (O good Lord) into thy harvest, which by their careful pains, and faithful endeavours, may gather the dispersed sheaves of thy Church, into the Coelestial Barn; and banish from this wholsome work, all such as are not sent from thee, and come not truly to edifice, but rather to reap their own gain, making as it were Merchandise of thy Holy Word, teaching instead of Truth, the traditions of men. Lord vouchsafe grace unto the Lips of those that are now prepared to declare thy will, and grace unto our hearts, that are present to hear it, that they by teaching truly, and we by following effectually, may through Christ obtain of thee Remission of our sins past, Light instead of Darknels, peace for trouble, and Heavenly happinels instead of worldly felicity, that tasting the sweetness of Coelestial comfort; we may despise Terrestrial, and after this life ended, enjoy the perfect joyes of Eternal felicity, through Jesus Christ our Saviour and Redeemer.

*O Lord, increale our Faith.*

*A Prayer after the Preaching of  
the holy word.*

*Blessed are they that hear the word of God and keep it,  
Luk. 11. 28.*

*The hearers of the Law are not righteous, but the doers of  
the Law shall be justified, Rom. 2. 13.*

*Be ye doers of the word, and not hearers only, deceiving  
your own selves, Jam. 1. 22.*

○ Heavenly Father, and most merciful God, seeing that we have now received the benefit of the hearing of thy heavenly and holy word by the mouth of thy Ministers, the fruits whereof do tend to the perfection of a godly life, in Christ our Lord, vouchsafe, O good Father, we humbly beseech thee, to imprint in our hearts the gladsome and most comfortable tidings, which we have heard and received this day of thee, by the mouth of thy Minister : And grant that in Faith unfeigned, we may lay up the same in understanding, and remembrance, lest that forgetting the same, and neglecting the exercise of a godly life, we be taken away, as Trees that bear no Fruit, and so be cast into the Fire : Therefore we most humbly pray and beseech thee, that thou wouldst send us thy holy Spirit the Comforter, which may retain the good tidings of the Gospel in our hearts, whereby we may appear as Trees bearing good fruits, and so be preserved until the coming of our Lord Jesus Christ, who will then receive us, and give us the Inheritance which he hath purchased for as many as believe in his most holy word. *Amen.*

○ *O Lord increase our Faith.*

*A Prayer for the Sabbath-day at night.*

O Everlasting and merciful God, I give thee thanks from the bottom of my heart, that of thy mercy thou hast nourished and preserved me by thy Divine power, and governed me by thy Word and Holy-Spirit this day, and all this week : yea, and at all other times of my life protected me by thy Power and Providence : And I most humbly beseech thee for the merits of Christ Jesus, to cover and bury all my misdeeds, which heretofore I have committed in thought, word, and deed, against thy Divine Majesty, in the death of thy Son.

Forgive (O Lord) the evil that I have committed, supply the good which I have omitted, supply the good which I have lost, heal my sores, cleanse my filthiness, lighten my darkness, and alter the whole state of my mind, that nothing may be wanting to good purposes in me, nor any thing lurk in me, which may offend thee.

Water (O Lord) the seed of thy Holy Word, which I have received this day, with the dew of thy Grace, that with sound judgment, and godly devotion, I may practise such things as are pleasing to thy Divine Majesty, and that my heart being always obedient to thy Commandments, I may pass my time in peace, through thy protection. O Lord, stretch out thy hand over me, and of thy accustomed goodness, defend me this night, and keep me from fearful and wicked dreams, unprofitable cares, idle Cogitations, and outward Violence. Compass me about on every side with thy Grace, that when I shall either take care for things of this life, or carefully seek for those things which appertain unto the Kingdom of Heaven, I may hear the voice of thy Holy Spirit, sounding in my heart, from the mouth of the Apostle, *The Lord shall relieve thee in all thy necessities,*

*ties, and yield thee a Crown of Eternal Glory with Christ, his Beloved in the Heavens. Grant (O Lord) this and all other graces meet for me, even for Jesus Christs sake, my only Lord and Saviour. Amen.*

*O Lord increase my Faith.*

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*A Prayer to be said before a man  
begins his Labour, or enters into the  
execution of any Profession.*

O Omnipotent God, and most merciful Father, since thou hast commanded that all Humane Creatures shall labour and eat their Bread in the sweat of their brows, while they abide in this life; and yet seeing no man can prosper without thy blessing, or receive any good success in his affairs, we humbly beseech thee, that thou wouldst bless our labours in such sort, as thereby we may have just occasion to confess thy goodness, assistance, and fatherly care which thou takest of us.

Let thy holy Spirit (O Lord) be our guide, to the end we may faithfully exercise the works of our estate and Vocation, without any fraud or deceit; and give us grace rather to regard the following of thine ordinance than to satise the appetite of our own sinful flesh, which covers to enrich it self by any means whatsoever.

Nevertheless, if it be thy pleasure to bless and prosper our endeavours, grant us also cheercful dispositions to help and relieve such as are in distress, according to the Talents bestowed upon us. And let us keep within the bounds of humility, and puffing our selves up above the poor and needy, by that which we enjoy by thy bounty and goodness. But if thy good pleasure be so to deal with us, as to a base and impoverish us far beyond that which our weak Nature can bear, yet vouchsafe to enrich us, with



with cleaving faithfully to thy promises, whereby we shall no way fall into distrust, but rather be more certainly assured that thou wilt never forsake us in the extremity of our wants and calamities : enable us to perform truly the duties of our Callings : Give us the use of all our Limbs and Senses, with an holy endeavour to perform our Callings, and patience to attend thy pleasure, to replenish us both with temporal and spiritual comforts, receiving thereby daily new occasion to give thee praise and thanks, and to expect all things from thee. Hear us, O Father of Mercy, for thy dear Son Christ Jesus sake, our Lord and Saviour. *Amen.*

*O Lord increase our Faith, and bless our labours.*

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*A Thanksgiving or Prayer, to be  
used after a mans labour is finished.*

O Most Gracious Lord God, I yield unto thee hearty thanks, because thou hast preserved me from imminent and infinite dangers, which might otherwise have hapned to oppress and utterly overthrow me, if thou Lord hadst not carefully regarded, and kept me from many inconveniences. Wherefore now, O most loving Father, I humbly entreat and beseech thee for Jesus Christs sake, to pardon all the faults wherein I have offended thee in the time of my labour, or otherwise : Correct me not in thine anger, nor punish me in thy heavy displeasure : Work in me so by the power of thy Holy Spirit, that henceforth I may walk in greater integrity, and carefully perform those duties which are required in my Vocation and Calling, to the end, that though I labour with my body, yet in Spirit I may be led by thy Spirit, to love, serve, and glorifie thy Name in all my doings, words, and thoughts.

Direct

Direct and guide me by thy Holy Word, in all truth and honest Conversation among men, never swerving from thy Commandments, that in the end I may attain Everlasting Life; through Jesus Christ our Lord and only Saviour. Amen.

Lord, evermore increase, and confirm my faith in thee.

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*A general confession of sins, and of the vanities of carnal delights.*

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*If we acknowledge our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned; we make him a liar, and his word was not in us, 1 John 1.*

○ God Almighty, and all-knowing Father, the fountain of all Comfort and Consolation, I confess against my self, as evermore I have done, that I have grievously offended thee by my manifold transgressions, and have thereby drawn down a most heavy weight of thy unsupportable Judgments upon me; under the burthen whereof I cannot but faint and fall, unless thou set to thy helping hand of Mercy in Jesus Christ to support me: For (good Father) I am weak and cannot bear thy displeasure; I am ignorant and know not which way to turn me, unless thou point out the way unto me by thy Holy Spirit, directing me within, as the Word teacheth me without. For it is not every one that heareth, that understandeth; nor every one that understandeth, that can practise and perform what thou commandest: For who so is not guided by a better Line than that of Flesh and Blood, mistaketh the right path, and treadeth the way of Vanity, whose end is death: Yet, for the time it is most sweet and pleasing to the outward man, the man un sanctified and unregenerate.

nerate, because he loveth to be fed with the Dainties of this life, as with **HOROUR**, **PREFERENCE**, **Riches**, **Health**, **Friends**, and worldly **Delights**, esteeming these the earnest penny here of Heaven to come; and that **Wants**, and **Poverty**, and **Sickness**, and **Enemies**, and **Imprisonments**, and **Crosses**, are even here the entrance into Hell it self. So foolish are they (O Lord) and Ignorant, whom thou guidest not in thy way. And this hath been my foolishness, and my misconception of the several estates of men in this life, even unto this day. But having now found by due tryal and experience, the foolishness of such as put their delight in these transitory, fickle and uncertain Vanities; I do disclaim all confidence in them, and do heartily and most unfeignedly abhor and detest the deceiving Baits of Temporal and Carnal delights, and do wholly betake me unto the sweet saving Sanctuary of thy Wisdom and Providence; wherein, howsoever the Worldly-minded do contrarily judge, is truest safety, happiness and security: For therein, dear Father, is the true feeling and founded hope of Future Eternal Felicity: Thy Wisdom, O Father, is the Wisdom of the Spirit, the Spirit the Sanctifier of the soul, the Mind and Affections, which being sanctified, begetteth true fear of thee, and that fear is the beginning of that sacred wisdom which guideth and governeth the whole man in the blessed way, the way to life, even unto Christ himself, who is the way, the Truth and the Life.

*O Lord increase our Faith.*

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*A Prayer for Humiliation and sorrow  
after sin committed.*

O Lord my God, and most loving Father in Jesus Christ, I confess and acknowledg that mine offences are increased, and my sins grown up to the  
Heavens,

Heavens, that I am ashamed to lift up mine eyes to thee, admiring at thy infinite mercy in forbearing to punish me, knowing that I am worthy to be swallowed up, or swept away with some extraordinary and sudden judgement. And now (O Lord) especially having so grossly sinned against thee, and done so great evil in thy sight: How have I (vile wretch that I am) wounded mine own conscience: How have I laid my self open to the malice and envie of the Devil: What a disgrace and slander have I brought upon my profession? What an offence and scandal have I given unto others? What a joy will this be to the wicked, that they have now by me gotten something to speak evil of? But (above all, O Lord) how have I dishonoured thee, whose favours have been so many, and so innumerable towards me? I know not how to express my detestable sins; and the hainous and hideous natures of them, when I think upon thy patience, upon the means of grace which thou hast afforded me, upon the light of knowledge which thou hast given me, upon the good motions which thou hast from time to time stirred up in me, upon that profession which I make, upon the sundry vows and promises of better obedience, with which I have linked my self unto thy Majesty, upon the divers admonitions (which by thy Providence I know hath been used to me by thy Servants, purposely to prevent and stop this evil in me) methinketh I may call it rebellion, which is as the sin of witchcraft) or presumption in the highest degree. O Lord, I see my sins, and know them to be exceeding great: Nevertheless, I cannot so lament them, grieve for them, so detest, and abhor them as I should. Strike (O gracious God) strike I beseech thee, my flinty heart, make it even to melt within me at the sight of mine own transgressions; Settle in it that Godly sorrow which causeth Repentance unto Salvation. Humble my soul under thy mighty hand, and suffer me not to freeze in the dregs of mine own corruption: Make my head full of water, and mine eyes

eyes a Fountain of Tears, which may run down like a River day and night. O let me take no rest, nor suffer the Apple of mine Eye to cease : Cause me to pour out my heart like water before thy face that I may by all means relieve the unfeigned grief of my soul, that I have so displeased thee. And grant (O Lord) that I may not sorrow so much, because of Hell and Condemnation, which I have made to be due to me, but that my chief vexation may be to think how I have abused thy Mercy, and required thy exceeding love with so foul a trespass. What (most merciful God) seeing there is mercy with thee, and that thou desirest not the death of a sinner, but rather that he should turn from his wickedness and live ; give me leave to become a sinner unto thy grace, not in mine own name, but in the name of thy dearest Son, the only Mediator, and Intercessor of his chosen, I most humbly beseech thee, for his sake to have mercy upon me, O Lord ; one drop of his most precious blood shall be a sovereign Medicine to cure my running sore : His stripes and wounds are of an healing nature. O then I pray thee, purge me clean from mine iniquity, and according to the multitude of thy mercies, wipe away all my uncleanness : Let the apprehension of my sin be tempered with comfortable application of thy mercy, that I may hold an even course betwixt fearless security, and faithless despair, beholding at once both my vileness to humble me, and the riches of thy Grace to renew me. And (Lord) permit me not, I humbly pray thee, to think it sufficient that I have once made some shew of humiliation, and sorrow for my faults, but grant that I may endeavour myself in the performance of these duties, and may every day renew and increase my repentance with a deep detestation of my sins, and with a fervent desire more and more earnestly strive to be renewed in the spirit of my mind, that being so cleansed from all filthiness both of Flesh and Spirit, I may attain unto perfect holiness in thy fear, through our Lord Jesus ;  
in



in whose name I commend unto thee my Petitions, and for whose sake thou hast promised to deny nothing to thy servant. So be it. *Amen.*  
*O Lord increase my Faith.*

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*A Preparation to the Receiving of the  
 Holy Communion of the Body and Blood  
 of Jesus Christ.*

**A** *D* A *M*, the first man was forbidden to eat of one Fruit, which was fore-shewed to be mortal, and he did hasten to eat thereof. We the Children of the second *Adam*, are commanded to eat of the lively and saving Fruit, the Body and Blood of Christ to our Salvation; yet how slack are we to prepare us thereunto, and to partake thereof?

The first step therefore of true preparation thereunto, is to search the Scriptures, which teach the mystery of this Holy Communion, and the institution of the same, as also the signification of the outward signs, which are Bread and Wine; the things signified, the Body and Blood of Christ shed for all Believers: The end of the receiving whereof, is to retain the remembrance of the Death and Passion of Christ, which he suffered for our sins.

By the true receiving of this Sacrament, we are united unto the Love of God, in and by the death of Christ, the second *Adam*, being separated from him by the fall of the first, we are made Heirs by Adoption of Eternal Salvation, in and by, and with Christ, which we lost in and by *Adam*.

The true receiving of this Blessed Sacrament, must be in sincerity, with a repentant heart, and Faith unfeigned.

And because it is not provided for sinners (who coming thereunto unworthily, receive their own damnation) we must before we repair thereunto, cleanse our



our souls from all sin, which cannot be done without diving into our own souls, with an impartial search, to find out our sins.

Therefore saith the Apostle, *Let a man try and examine himself, before he presume to come to his Holy Table, &c.*

It is not fit that we should come to this Holy Banquet abruptly, as men do to their ordinary Feast, where they Pharisaically and Ceremoniously will wash their hands before they eat ; but to this most Holy Supper, we are not to come without inward washing of the soul from sin ; for if unwashr hands prophane the meat for the Belly, how much more an unwashr heart, this sacred Sacrament, the food of the soul ? Inward examination, impartial accusation, and an absolute condemnation of our selves for sin, is the best preparation to this Holy Table.

For he that looketh into, and examineth the hidden prophaneis lurking in the hear, cannot, but (upon due view of the same) accuse himself of deep disobedience to God, which deserveth death.

Finding this, he cannot but judge himself worthy to be rejected from the Communion of Saints, and so condemn himself, that he be not condemned of the Lord : For he that confesseth his sins to God, covereth them : And he that covereth to hide them, increaseth them. Therefore the Apostle wilketh all men to *Try and examine themselves*, which importeth repentance, and so to eat.

This Caveat is no inhibition, but a terrifying of the soul, not to presume to come to this Holy Table, without purification and sanctification.

Herein doth the Lord Jesus discover his wonderful love towards us, who before he invites us to come to this Table to eat, doth instruct us how we should come, and how we should feed. He lays not his Table to snare us, as *Abalom* did *Amnon* ; and yet forwarns us, that there is danger in receiving it, namely, with polluted hands, with hands full of Bribery, and

and Extortion ; to take it with lips defiled with blasphemy, cursing, and lying, to put it into a Stomach gorged with drunkenness and gluttony, and with a heart-making no difference of the Lords Body.

We must therefore lay aside all our old sins, and put on the New man, a Righteous, a Holy and Christian Conversation and Disposition. We must be Holy and Heavenly minded towards God, we must be loving to our Neighbours, slow in taking advantages, or revenging wrongs ; We must be lowly and little in our own eyes, meek and sober in all our actions.

And because things of so wonderful value are here exhibited and offered to the worthy Receivers, we must consider who we are, how we are cleansed of our spiritual Leprosie, before we presume into the Company of the Saints to Communicate. We must consider well, whether upon Tryal made, as afore is said, we can assure our selves that we are of the number of those, to whom these holy things do appertain. For who is prophane in his person, and an un sanctified Creature, Let him forbear to come unto this Holy Table, and let him first use the means of better Assurance : Namely, Repentance for his sins, amendment of his corrupt and sinful life : Let him use often zealous Prayer to God, for remission of his omissions and transgressions : Let him crave the assistance of his Holy Spirit to assist him in the beating down, and mortifying sin in him, and that his heart and Conscience may be sanctified. And when he is cleansed, let him shew himself to the Priest, his Pastor, and let him take knowledge by his outward confession of his inward contrition, not by particularizing of his sins, but by manifesting his Repentance ; And then in all reverence, let him come to this Holy Table, let him eat the Bread, and drink the Blood of that Lamb that taketh away his sins, and will present him pure unto the Lord.

*The Lords Eye is pure, and can abide no wickedness.*  
The Sacrament is Holy, touch it not rashly. If thou have not on the Wedding Garment of Sincerity, come not, the Lord will find thee out, and thrust thee forth of his presence, among the unbelievers, whose portion shall be with the Devil and his Angels.

Let us therefore search and examine our ways, let us lift up our hands with our hearts unto God in the heavens, and feed on this Holy Mystery, the life of our souls, in remembrance of Christs death, until his second coming.

*O Lord increase our Faith.*

*A Prayer to be said at the Receiving  
of the Holy Communion.*

O most Gracious Lord God, merciful and loving Father in Jesus Christ my Redeemer, in whom thou art also my Father by Adoption, in, and by thy Son: My soul, O Lord, which was lost in Adam, bought and redeemed by the Death and Passion of Jesus Christ, doth earnestly long, and entirely desire to be more and more assured, that I am fully and really united unto thee again in him, and therefore I do hunger and thirst to partake of those means, whereby that sweet and precious union may be confirmed in me: Increase my knowledge more and more of thy saving Truth, revealed unto us in thy Word, and increase my faith to believe what thou hast taught, for our salvation: Let me take perfect and assured hold of my Regeneration wrought in me by Baptism, the Seal of thy promise set upon me, when I knew not thy Law, whereon as I promised to forsake sin, and cleave unto Righteousness: So (Lord) let the operation of thy Holy Spirit then promised, work in my soul a true detestation of the works of darkness, and love unfeigned to thy Coelestial and Divine light. And  
for

for that thou in Christ hast left unto us a second Seal of thy love, and our Adoption, the Sacrament of the Body and Blood of that immaculate Lamb, who for a remembrance of his death, and our free Adoption by him, instituted the same at his last Supper with his Disciples, and commanded thy Saints perfected through the World, through all Generations at this day, and for ever, to the end of the World, to Communicate of this Holy Sacrament, in commemoration of that high and most prevailing Sacrifice, the offering of thy Son upon the Crois for our Redemption and Atonement with thee. And therefore, most loving Father, I come in the Name of him, thy Son, not of my self presuming; but in all humbleness through his merits, unto this Holy Table, to partake with the rest of thy Saints by Adoption, here at this time gathered together, of this Holy and Heavenly Banquet, humbly begging at thy hands for his sake, that it may please thee to prepare my heart, which of it self is not only dull, but prophane: Teach me, being of my self not only ignorant of that sacred Mystery, but too much knowing in sin: Sanctifie me by thy Holy Spirit, who of my self am not only corrupt, but wholly prone to evil evermore, and consequently unworthy to eat at this Holy Table, to partake of thy love so unspeakable: Oh forgive me Father, and in thy Christ here represented unto us; ingraft in me a lively assurance that my sins are done away by his Blood: Give me faith to believe in him, who by Faith is made ours, and we in him, thine by Adoption, elected even of thy free mercy, and made Heirs with Christ Jesus of Eternal Glory: Whereof this Holy Mystery is the most assured pledge: O make me a worthy partaker of so precious a benefit.

And for that sinners, Lord, are not admitted to this sacred Banquet of saving food, where shall I appear, whose sins drew down from Heaven him whom thou most dearly lovedst, and betrayed him to the Crois? How then shall I presume to appear in this  
Holy

Holy Assembly, appointed for the Saints only : A Table of Sanctity, whereof none partake, but such as are free from sin ? Who then (Lord) dare presume to eat of this Bread, or to drink of this Cup ? Only those whom thou hast called, who though sinners by nature, yet are they thy Children by Grace, and so their sins are not imputed unto them, for whom Christ by his death hath satisfied (apprehended by faith, shewed forth in newness of life) and wrought in us by his righteousness, in whose Name accept me (good Father) and let the Garment of his innocency cover my sins, and so let me come to this Holy Table. And as a new man, shap'd in Holiness and Righteousness, let me evermore henceforth walk before thee, and more delight in thy Commandments than in any, or in all worldly things : Let me by thy power be powerful over Satan : Let his insigations never prevail in me, and let all corrupt affections die in me, and let me wholly die to sin, and live to righteousness and true Holiness.

And for that I live among men of divers dispositions, give me grace to love all, but to cover to converse only with such as are thine, as near as I may : To revenge me of none, but to forgive all wrong and injuries, and so far to forget them, as I may study and endeavour to do good unto all, especially to such as are of the Communion of Saints. And enlighten my understanding more and more, that I may see and consider alwayes mine own weakness, wants and imperfections, that I may so much the more bear with others, by how much I cannot but confess, I come far short of my duty to thee ; Who so offendeth thee most, I offend thee much more. And therefore, good Father, frame in my heart love unfeign'd, true patience, and lively obedience. Leave me not either to the dulness, perverseness, or pride of mine own Nature, or to mine own corrupt will : Make me humble and lowly in mine own eyes, and give me humble-acts of spirit, and endue me with all Heavenly virtues,

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that



that I may resemble my first Estate of Innocency, and let my present Estate of Grace, come near to resemble thy dearest Children, yea thy self, who as thou forgavest us in him, that was Lord of all, and for us became as a servant, and by his Blood washed away our sin, offering his most innocent Body a Sacrifice for our sins, whose rent Body and spilt Blood being here represented unto us by Bread and Wine; I do most humbly pray thee, that we may be accepted worthy Receivers of his true Body and Blood signified thereby, and that we may feel even instantly, a renewing of our minds, our hearts to be changed from all corrupt affections, and our souls swallowed up with the due contemplation of this most sacred Mystery, wherein thou givest us not only thy visible Creatures of Bread and Wine, to refresh our weak bodies, but thy own Son, to save our souls and bodies. Oh who is worthy to open the Book of this so high, and so Heavenly a Mystery? Not the worldly wise, nor the greatly Learned, nor the most glorious in the world; only the poor in spirit, the humble and meek, such as truly hunger and thirst for their Salvation in and by Christ: They only Ask, Seek and Knock, they receive knowledge and find mercy: And they are accepted into this Heavenly Society, seeing yet but in part, knowing yet but in part, feeling yet but in part, receiving yet but in part, glorying yet but in part, and where they yet praise thee, they praise thee but in part. But thou hast promised that we partaking of thee in this life, after this life we shall fully enjoy thee, in and by Christ in the Heavens, to our everlasting comfort, to our inestimable Glory, and endless praising thee in him, whom here we see by the eyes of our souls in faith, on whom we depend in faith, and of whom we here partake in faith, which faith (O Lord) increaseth more and more for ever in us all. Amen.

*A Thanks-*



*A Thanksgiving, after the receiving  
of the Holy Communion.*

**I**esus Christ our true Sovereign and Eternal Sacrifice, thou art seated at the right hand of God, upon the Throne of Majesty in Heaven, having the administration of all Goodness to come, and of the true Tabernacle which is not made by hands.

Thou enteredst once (by thy precious Blood) into the holy places, and hast obtained for us Eternal Redemption, by sacrificing thy self unto thy Father, to cleanse our Consciences from all dead works, to the end we might serve the living God.

We give thee thanks with all our hearts, because by willing obedience to thy Father, thou didst suffer a most ignominious death on the Cross, for us poor, miserable and wretched sinners, and hast instituted this Blessed Sacrament of an Eternal Memory of thy faithful servants, and labour in our behalf, leaving it likewise as an earnest penny, Seal, or Testimony, for the Remission of our sins.

Thou hast called and brought us to the Communion of this wonderful feeding, to the end that we might refresh our hungry souls, languishing and thirsting after life everlasting.

O Lord my God, great is thy love, thy Mercy inexpressible, and thy Grace incomprehensible. Thou despisest no person coming to this Banquet, except they exclude themselves, or intrude thither unworthily.

If any one do hunger and thirst, here he is fully satisfied : Such as are in necessity, may here find the Riches and Treasures of Life : The desolate here meet with comfort, the sick here find Physick, and Health for their souls : Such as are overladen with their sins, are here disburdened in their Consciences, and others which are assailed by Death, do here meet with life that cannot be molested. Help us then, O

good God, that this Blessed Sacrament, which we have received, may avail us to our Salvation : And that hereafter, we may attain the fullness of our hope, without any wavering, because thou art faithful in all thy Promises, and let us care one for another : Give us grace to love all, but covet only the society of such as either may stir us up more and more to Godliness, or that we may win them to more knowledge of, and obedience to thee, and that we may in holy and heavenly union often assemble our selves at this holy and sacred Banquet, comforting one another in thee, hopefully looking for thy blessed appearance in the Clouds, for our full and final Redemption. *Amen.*

*Lord, increase our Faith, and renew a right spirit within us.*

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*A Motive to the Prayer following,  
against Temptation.*

**F**Orasmuch as no man is free from temptation, it is a necessary exercise for the children of God to pray daily to be strengthened against the same : For if the Devil spared not to tempt Christ, *Matth. 4. 1.* 3. *Mark 1. 12. 13.* he cannot but tempt us. And as he began with Christ, knowing him to have long fasted, and deemed him so desirous to eat, as he would have done any thing to have had bread, as *Esau* longed for his Brothers Portage. And as he himself in the beginning fell by Ambition and vain Glory, he thought it had been the humour of Christ likewise, to desire terrene Glory : According therefore to these two occasions he tempted Christ, to accept of both, or either of them. But he had no advantage against Christ : But sisseth and tindeth man of another inclination, wholly and altogether corrupt, and so prone naturally to sin, as there reflecteth in all men some peculiar humour, and a kind of private and command-

ing sin, which so far commonly over-ruleth the afflictions, as when<sup>er</sup> it offereth it self, it easily draweth consent even of the whole man : As *Nabals* covetousness whom the rich do imitate, who although they might be free from all other sins (as they cannot be) it were sufficient to condemn them : Some are wholly overcome, and make drunkenness their whole delight, some bribery and extortion, some whoredom, some wantonness. And these and such like sins, are as it were the Bayliffs and Stewards of the Houses of mens hearts ; which who so imbraceth, and holdeth them so dear, as he will not endeavour to be freed of them, is not the Child of God. And therefore this Prayer following may be used of all men to that end, although he would be ashamed to confess it before men. God already knowing it, his confession to him shall more and more make way for repentance, and obtain strength to resist the Devil in his temptation, who observing our inclination, bending his temptations accordingly, and having wone but the outward of our hearts at the first, a bare consent, he then will visit oftner, until he have made custom so strong, as it becometh an habit, or as it were another nature : So that a man may as well indure the plucking out of his eyes, as the shaking off that accustomed sin. And therefore it becometh all men to be watchful against Satan, and to resist him by Prayer.

*A Prayer against Temptations, especially  
for a man that findeth in himself a continual  
strong inclination to any particular sin.*

O Gracious God, and most loving Father, who in the beginning didst create man to thine own Image and Likeness in all sincerity, and didst place him (in the holy estate of his Innocency) in the sweet Garden of all Heavenly and Earthly delights, and in

thy superabundant mercies didst ordain all thy Creatures in Heaven and Earth to do him service : O what was man, that thou hadst such respect unto him ? And yet how suddenly (Lord God) did he fall from that estate of Original Grace ? How grossly did he disobey, and rebel against thy will revealed unto him ? By whose fall all corruption entered, where before was nothing but sanctity . By whose corruption the earth became corrupt, and all things in the earth began to disobey him for whom they were Created, as he disobeyed thee by whom he was Created. And by his transgression, all that have proceeded of him by a Lineal original pollution, have all defiled their ways, and all men by Nature are likewise so far tainted with that first offence, as infinite offences are bred in every man by that offence : As I for my part (good Father, against whom that first sin was done) do acknowledge that I feel the force of that original corruption, working so strongly in me, that I cannot but accuse my self to be the most vile and unworthiest of all *Adams* issue : For I cannot otherwise judge of my self, when I look into, and see and consider what I am, and how I am inclined to sin, I cannot but confess, what I cannot hide from thee, who seekest the most secret, and most covered thoughts of the heart, much more than the deeds of darkness which I commit, to whose all-seeing Eyes, the darkness and light are all one, and therefore findest out all my sins, whether they be in thought, intent or action. And although every sin bringeth death, yet is there a promise upon repentance, that they shall be forgiven. But (Lord) among many sins remaining in me, thou seest one principal, and as it were a reigning and condemning sin in me, whereunto I am drawn by the continual violence of that never ceasing Adversary Satan, who worketh in me more corruption, and by my corruption pollureth mine affections, and mine affections breed so strong an inclination to that odious sin, that I am weak to perform what thou commandest, and

strong

strong to affect what thou forbideſt. Therefore  
 (good Father kill all, and eſpecially this ſin, that  
 hangeth ſo faſt on me, that it reign no longer in me ;  
 for I feel it a heavy and loathſome burthen unto my  
 ſoul, which I cannot ſhake off, as of mine own pow-  
 er, but by the ſpecial working and ſtrength of thy  
 Holy Spirit; who worketh true repentance. O work  
 true repentance in me, and make ſin more and more  
 loathſome unto me : For thou ſeeſt (Lord) that I  
 commit all ſin as it were againſt my will. Give me  
 therefore power to bridle all my corrupt affections,  
 the conſideration whereof grieveth me, and a heap  
 of tear poſſeſteth my Soul, deſpair preſenteth it ſelf  
 before me, which would utterly devour all hope of  
 reconciliation with thee, did not thy word and pro-  
 miſe finally aſſure me, not only of free pardon for all  
 that is paſt, but of power alſo to withſtand Satans tu-  
 ture aſſaults, in the Blood and Merits of Chriſt Jeſus  
 thy Son, my Saviour : Yet now without my true and  
 ſerious repentance, which allows thy gift. O work  
 in me a true Repentance, give me grace to withſtand  
 all temptations. And although I ſhall never ſo mor-  
 tiſe my corruptions, but ſome dregs will remain and  
 break forth, yet kill the ſtrength of this and all other  
 ſins in me, that I may be able truly to aſſure my Con-  
 ſcience, *I that what I would do that I do not : and what  
 I would not, that I do :* That thy free favour and love  
 in Jeſus Chriſt, working in me, ſtr me, and by my  
 faith, obedience and a renewed heart, may work and  
 prevail in me, to the withſtanding of the Tempter  
 his temptations ; ſuppreſs my corruptions, and their  
 fruits, and make me to become more and more holy,  
 by the imputed Holineſs which to thy Son by pro-  
 miſe, is mine : To whom with Thee and the Holy  
 Ghoſt, be aſcribed all honour and praiſe for ever.

*Amen.*

*Lord increaſe my Faith, and give me true repentance  
 for my ſins, and power ever more to reſiſt them.*



*A Prayer for a prosperous  
journey.*

O Lord in whose hands all things and all men are,  
 the Guide and Protection of all that believe  
 and cōme unto thee, I come (Lord) unto thy divine  
 Majesty, begging at thy hands pardon for my sins,  
 which I do confess to be very great, and worthily may  
 pull down a great and weighty burden of thy Judg-  
 ments upon me, and nothing can truly prosper with  
 me, until I be reconciled unto thee in Christ, in whom  
 thou art so well pleased, as who so in him cometh  
 unto thee, never departeth empty of some Blessing  
 or other : And therefore I now good Father, under  
 thy favour, by thy permission and Fatherly further-  
 ance, intending to take my Journey, do beseech thee  
 to pardon my sins, and grant that before I betake me  
 to my Travel, I may feel in my Conscience lively as-  
 surance that thou hast forgiven me, and that I am re-  
 conciled unto thee, and at peace with thee, that so  
 I may be assured, that as thine Holy Angel went with  
 the servant of *Abraham*, and prospered his journey ;  
 as an Host of Angels were present with *Elisba*, to de-  
 fend him from the King of *Aram*, and as thine An-  
 gels comforted and conducted *Jacob* in his Journey :  
 So thou wilt send thine Angels with me, that they  
 may take charge of me, conduct me, guide me, and  
 prosperously speed my Journey, and give good suc-  
 cess unto the occasion of my Travels : For I do con-  
 fess and acknowledge that it is not in the wisdom,  
 the Art, the Power, or Providence of man, either  
 to prevent the dangers, which in divers manners do  
 by hid and concealed from the wisest, till they fall ;  
 neither to perform his Journey, or to accomplish the  
 occasion of the same prosperously : And therefore  
 unless thou mayest be pleased to assist me with thy  
 Grace, to support me with thy Hand, to defend me  
 in thy mercy, to bless me in thy Love, and in thy



Providence to comfort me ; I cannot but confess, that my Journey cannot be prosperous, my self in Body or Soul safe, nor the business whereabout I go, come to good effect. Such therefore, good Father, thou hast made unto all men that come unto thee, an assured promise, that thou wilt never fail, nor forsake them, but wilt command thine Angels to take charge of them, that nothing shall hurt them ; and that thou wilt be with them in the way they ride or go, in the House wherein they rest, or refresh them, and wilt enable them to perform that which they intend, better than they have either skill or ability : Bless me, I beseech thee, with such wisdom, will, power and discretion, as I may so perform my journey, and the occasion thereof, as may be to the discharge of my duty to Thee in true Obedience, to man in a good Conscience, and to my self in a due regard of the relief of me, and such as thou hast given me : And withal, most gracious Father, such thou hast ordained thy creatures to serve to my use in this my journey ; Bless them (I beseech thee) with strength and power to perform the service for me, which the necessity of my journey requireth, that my journey being ended, and my business duly effected, I may return the Praise and Glory to thy most Holy Name in Christ : To whom with Thee, and the Holy Ghost be ascribed all Honour, Power, Glory and Dominion for evermore. Amen.

Lord increase my Faith, and prosper my Journey.

*A Motive to the Prayer following  
against Enemies.*

**I**T is the nature of Carnal men to hate their Enemies, and seek all means possible to be revenged of them : Wherein they offend the Majesty of God, and make him their Enemy : And he hath said, *Ven-*

*Revenge is mine*, Rom. 12. 19. And therefore we must take heed, we take not the office of God upon us, in taking revenge of our Enemies, either by our own Sword, or by any sinister means, but to appeal unto the Christian Magistrate, who beareth the Sword to right the wrongs done unto his Children. We must leave the revenge to whom it belongeth, and seek to be, and to continue at peace with God, without which no Creature can be at true peace with us. And being reconciled to him in Christ, we shall not need to fear our enemies, for he will make our enemies to fear us, as he made *Esaü* to fear *Jacob*, Gen. 25. 5, 6. If we walk in his Commandments, and observe his Laws : Among many other blessings, *We shall chase our Enemies, and they shall fall before us*, Lev. 26. 7, 8. Deut. 11. 23, 25. & 28. 1, 7. And he will deliver our enemies into our hands if it be expedient : or our cause being heard before the Magistrate, he will give censure with us, and make us to rejoyce over them that would triumph over us. And therefore in these crosses of enemies we must fly unto God by Prayer, as *David* in many of his Psalms sheweth himself to have done, and especially in the 35 Psalm. If therefore thy cause be just, and thou be unjustly persecuted, fear not ; for God will not fail thee, nor forsake thee.

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*A Prayer against the Power and Practice of Enemies, who slander and pursue a man, either without a cause, or in a matter which he cannot reconcile*

I Ncline thine ear, Lord, unto my Prayer, and hearken mercifully unto my complaints, for thou seest how man intendeth mischief against me, many lay snares for me to catch me, that they may take me, and so devour me ; but thou art my trust, I will not fear what man can do unto me : Yet, good Father  
judge

judge and revenge my cause, let them not triumph over me, thir hure me without a cause : Say I, without a cause ? Yea, Lord, without cause committed against them, unless thou calling to mind my sins committed against thee, dost stir them up to be Instruments of thy wrath against me : So am I indeed inexcusable ; for I do confess that I have transgressed thy Laws, I have done evil in thy sight : But to those men (Lord) what have I done ? My Conscience is clear of all desire to offend them ; and therefore, Lord, let their malice come to an end ; if not, Lord, give me faith in thee, and patience to endure them for thee, whom indeed I have offended. They travel in mischief, thou art merciful ; They conceive wickedness, and bring forth lies, but thou art Righteous, the God of Truth, my defence is in thee ; and therefore, though they dig Pits for me, they shall fall in themselves, and be taken in the snare that they themselves have laid. Their mischief shall return upon their own head, and their Cruelties upon their own pates, although in their Pride and Malice they boast themselves, as if they had already destroyed me. Up Lord therefore, and defend me, let them not prevail against me, rather let them relent, or perish. They think in their hearts, as it seemeth by their insolence, they shall never be removed, and thou seekest it, thou beholdest the wrong done unto me : Take my cause therefore into thine own hand, for thou judgest right, and holdest such as suffer violence. Oh break the Arm of the wicked and malicious who bend their Bow, and make ready their Arrows upon the string, that they may secretly shoot at them which are upright in heart : They shoot out their sharp and malicious Accusations, bitter words and Slanders against me : Yet, Lord, of thy Mercy it is, that though they hit me, yet they wound me not deadly ; their hatred and malice tendeth but to the hurt of my Body, not being able to touch my Soul : And therefore if they should prevail, their conquest were small, but :

my?

my ranfome is their own ruine; Curb them, good Father, and bridle their wicked devices : Set me at liberty, whom thefe wicked men would hold for ever fared. I reft upon thy Providence to be defended : I feek not revenge againft them, Vengeance is thine, thou wilt reward : But were I inclinable to revenge, they are more mighty than I, more carnally politick than I, more befriended of the World than I : And yet as *Elifha* laid unto his Servant, there are more with me than with them : For thou pitchelt an Hoft of Angels about fuch as are thine. Therefore I will never fear what thefe men can do unto me, either by fraud or force, openly or fecretly; for thou who judgeft rightly, wilt turn all their malicious devices to work for my good and their own confufion, as thou didft end the malice of hateful *Haman*, againft harmlefs *Mordecai* : Wherein thy Providence brought it to pafs, that he was fared that laid the gin, and fell into the pit he made for another. Therefore, good Father, I will reft me upon thy Providence, and relye upon thy mercies in Chrift, in whom all things fhall work together for my good, as did the felling of *Joseph* by his Brethren, his Miftreffes falfe Accufation, and his wrongful Imprifonment, all which together wrought to his high advancement. Even fo, Lord, let all thing; work to my conformation, and confolation in Chrift. Hear me, O hear me, leaft they rejoyce over me, and when my feet fliip, they rejoyce and extol themfelves againft me.

*O Lord increafe my Faith, and weaken mine Enemies.*

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*A Prayer of the Flock for their diligent,  
Painful and Faithful Paftor.*

O Moft bountiful and great God, how gracious haft thou been unto us, in fending us a good and godly Paftor, according to thine own heart who is  
able

able and willing to instruct us with knowledge and understanding, and to deliver unto us faithfully thy Holy Word ; one who is sufficient to resolve us in our doubts, and to comfort us in our calamities, to recall our wanderings, to instruct our ignorance, and to go before us as a Guide, in the way that leadeth to salvation : O Lord, thou hast not so dealt with all people, neither is there any desert at all in us, for which thou shouldst bestow on us such a favour. If thou hadst still left us in our natural darkness, and hadst suffered us to be perpetually plunged into that Region of the Shadow of Death, in which we sat of ourselves, it had been but justice in thee, even utterly to have forsaken us : O Lord, make us thankful, and quicken us up, that we may even fill our Mouths with the Praise of thy Name, who hast caused the light of thy Gospel thus to shine amongst us, to our exceeding great comfort. O make us careful and diligent to walk while we have light, that we may be the Children of Light ; And to beware how we receive thy word in vain, or neglect so great Salvation : Let us ever remember, that to whom much is given, of them there will be much required : and that our sins will be the greater, and our judgment the more heavy, if we make not right use of this thy mercy. And concerning the Watchman, whom thou hast appointed over our souls, we beseech thee to enlarge his heart, to increase his gifts, and to replenish him yet with a fuller measure of thy Grace. Give him (O Lord) the true zeal and spirit of *Paul*, that he may with all boldness of Speech give unto us thy Gospel, and Publish even the secrets thereof, for the edifying and comfort of our souls. Make him powerful in the Holy Scriptures, like *Apollus*, that by the power thereof he may both convict our Consciences, and stop the mouths of all Gain-sayers : Pour into him thy Holy Spirit, the word of Wisdom and Knowledge, that he may rightly judge of our Estates, and understand what things are most expedient and necessary for us :

And



And so may speak to our Consciences, finding us out in our special sins, and directing us in those Holy courses, from which we have chiefly strayed. Let his words prick our hearts forward, that we may not be hardened through the deceitfulness of sin. Make him firm and constant in the best courses, that he may not be as a Reed shaken with the Wind, but as a sure Foundation, that by his perseverance in good works, our hearts may be the better established. And we beseech thee (O Christ) who commandest the Stars, and holdest them in thy right hand, to defend him from unreasonable and evil men, and from the wrongs and injuries of the wicked enemies of thy truth : for doubtless, men of corrupt minds will resist the Truth with all their power. Therefore (good Lord) bless his labour, to the calling and converting of those which are elected unto salvation.

Make our hearts flexible to yield true obedience to thy Word delivered from his mouth, that we may receive it, not as the word of a man, but (as it is indeed) thy Word, and make it also effectual in us, that we may not only be professors and hearers of thy holy will, but also practisers and continual performers of the same. And reach us to reverence him, we beseech thee, and to love him for his Profession and works sake, not sparing our Goods to relieve him, knowing it is a small thing for him to reap our earthly things, who soweth amongst us spiritual food for our souls. In all our Supplications, make us mindful of him without ceasing, that his Studies may be directed, his endeavours guided, and his labours in thy work blessed, to the Glory of thy Holy Name, and the salvation both of him, and us which hear him : All which we humbly and earnestly beg at thy Fatherly hands, for thy dear Sons sake, who hath ordained Pastors and Teachers for the gathering together of his Saints, and who is the Supreme and sovereign Bishop of all our souls : to whom be all praise, honour and glory, now and for evermore. Amen. O Lord increase our Faith.



*A Prayer for the true observation of the  
Commandments of the Lord.*

O Minporent and everlasting God, maker of Heaven and Earth, who hast from the very beginning poornied to be our Lord and our God, our Portress, our Buckler and Defence, our Castle and Refuge, who hast brought us with a mighty and strong hand, with an out stretched Arm, out of the Land wherein we were Strangers, and lived in Bondage (under the yoke and tyranny of Antichrist, and Satan) into the Land that floweth with Milk and Honey, and of true Religion, wherewith thou feedest the souls of thy faithful ones, to their unspeakable comfort : Grant that as through thy mercy and love, thou vouchsafest to bring us into this World, and to frame us to thine own Image and likeness ; so we may account thee as our only God, worshipping none other besides thee, making our selves no Image, or any likeness, either of things above, or things beneath, nor to seek help at the hands of any as a God, beside thee, who as by thy mighty power thou broughtest thy Children of *Israel* out of *Egypt*, by the hands of *Moses* and *Aaron*, where they were in Bondage, and were continually oppressed with sundry kinds of vexations, both of body and mind : So thou hast vouchsafed to bring us, and deliver us from a greater bondage and slavery, even from the power of Satan, under whose tyranny we rested : And now escaped not by any other policy, strength or power, but by the Blood-shedding of thine only Son Jesus Christ, who took upon him the death of the Cross for our sakes, to bring us from Darknels (wherein we walk according to the will of the Flesh) unto the true knowledge of thee again, and to redeem us out of the Bondage of sin, into the Land of Righteousness, from blind ignorance, to the bright shining Day-star of thy Heavenly will, who art not only a most loving and a most gentle Father, but  
also

also a most sharp Punisher and Revenger : Who art not only desirous that we should come unto thee, but art also most jealous over us, lest we should seek or follow any other gods besides thee : Yea, in all our afflictions and troubles, thou wilt that we seek unto thee : And being relieved, to attribute the onely means thereof unto thy self, whereby thou hast promised to be merciful unto thousands, that love thee, fear thee, seek thee, and truly take hold of thee as their only God : And again threatnest vengeance on the Third and Fourth Generation of them that hate thee, and follow strange gods neglecting thy Commandments : O God, vouchsafe that we never put our feet toward any strange gods, appear their help never so likely and plentifully, but that it may both now and ever continue in our hearts to confess both in word and conversation, that there is none other gods besides thee, who art a most gracious and loving Father. Have mercy upon us, O Lord, have mercy upon us, and so vouchsafe to direct us in all our doings, cogitations and words, as we may always, and in all things fulfil thy will without taking thy most holy and most glorious Name in vain, by blasphemous Speeches, dishonouring the same : Keep us most loving Father, not only from the detestable sin of perjury, whereby thy holy Name is often defamed, and as it were troden under foot, as in making it the Author of abominable falsehoods and lies ; but from all frivolous and vain oaths, which to the great grief of thy Children, and dishonour of thy Name, are most uncomely in the mouths of such as unreverently and rashly use it even in common speeches, without any urgent cause, whereby they fall into the most hateful sin of taking thy most glorious Name in vain : O Lord forgive us, and grant that we may use such a reverent manner and godly Order in tryal of matters in controversie, as we may be always true halowers, and not abusers of thy Name therein. And forasmuch as thou within six dayes did finish all things in the beginning, and in the Seventh day didst rest from  
the

the same labour, commanding us to observe the Sanctification of the same for ever; and to rest from all labours, travels, and worldly businesses: and not only our selves, but our Servants, Oxen, Asses, and such like: Grant that we may not only lay aside all worldly cares and businesses on the sabbath-day, but may in all things sanctifie and keep it holy with Godly Exercises, Divine Prayers, and Heavenly Meditations, with diligent regard to the avoiding of all past-times, foolish and uncomely exercises, and unlawful practices, whereby oftentimes the affection being moved to impatience poureth forth Choler, to the dishonouring of thee. Let our Conversation be altogether modest, mortifying our own desires, wholly applying our selves not only on the Sabbath-day, but all the Week, yea, all our whole life to the service of thee, to the honouring and glorifying of thy Name, to the benefit of our souls, profit of our Neighbours, and due reverence to our Parents, whom thou hast commanded us to honour, love, and obey, as the instruments of our beginning; thou being the Workman. Grant Lord, that we truly and unfeignedly reverence them, as thou wilt we should, that we may long continue upon the earth not in the number of careles and disobedient Children, in whom resteth no thankfulness for so great benefits had and received at the hands of their Parents, from whom thou hast said thou wilt withhold thy Blessings, and altogether deprive them of their Liberty of living, But grant that we may so order our selves by thy Grace, both to them and others our Superiours, that we may receive at thy hands many good gifts, and length of dayes here, according to thy promise in Christ.

Let it likewise please thee (O Lord) to continue thy blessings in and upon us, that it may go well with us all the dayes of our lives: Take from us (Lord) all desire of revenge, all rancor, hatred, and malice, lest the Devil (who readily stands to prick us forward to a desperate mind) procure us to slay the innocent.

We beseech thee (good Lord) let not at any time such evil imaginations enter into our hearts, lest we (giving our selves thereunto) loose the reins of our natural disposition, which is so inclined to wrath, that unless the strength thereof be subdued, or the venomous sting thereof pluckt out, by vertue of thy Holy Spirit, it provokes us to wait opportunity to wreak our Malice with violence upon such as by small occasions have offended us; yea, and by little and little break out into that height of hatred, as to provoke us to seek the means to destroy the innocent.

O Lord forbid it, and keep us from the most pernicious sin of Adultery, which being so odious in thy sight, as thou causest in one day to fall for the same, twenty and three thousand: But induc us with thine Holy Spirit, that we may keep our Bodies clean and undefiled Members of thee, and indued with perfect sanctity: may abandon all occasions that may procure us to offend thee, retaining a Godly Behaviour, which thou dearly lovest, and expelling evil concupiscence, which thou deadly hatest.

O merciful God, vouchsafe to keep us from taking any thing upon indirect means from any man whom we ought to love as our selves; the desire whereof (good Lord) proceedeth often by scarcity and want, by poverty and need, which indeed thou art able and willing to relieve without any such unlawful means. And therefore I beseech thee to grant us a sufficient and necessary portion, or else constancy, and unfeigned hope in thee to be relieved in thy good time, and utterly to detest the horrible sin of stealing; for thou hast promised neither to fail us, nor forsake us, calling faithfully upon thee in time of our necessity. And as we ought to beware of taking any thing of others by stealth: So likewise vouchsafe when any occasion serveth, to grant us heedful minds to depose and resist that which is ruth, according to our knowledge, without any respect either of Greatness, Friendship, or Favour of the one, or the envie, malice or poverty

ty of the other. And grant that we raise no false accusation or slander upon any man, but that we may keep our mouths from speaking any thing hurtful unto others, but to shew our selves helpful both in word and deed to all : And like good men, muse and meditate before hand what we ought to speak, not letting the bridle of our Lips loose to babble out that which first cometh into our minds, and that we may content our selves with our Estates, whatsoever thou sendest, without an ungodly desire of any thing that belongs to our Neighbours. And grant us by thine especial Grace, evermore to observe, and faithfully to fulfil all thy most Godly Commandments, in the Name, and for the sake of Jesus Christ : In whose Name, as well for Grace to keep thy Laws, as also for all necessities for Body and Soul ; I heartily beseech thee, in that form of Prayer which he hath set down unto us in these words.

*Our Father which art in Heaven, &c.*

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*A Prayer and Meditation concerning the continuance of Gods Corrections, notwithstanding our continual humiliation, and daily Prayers unto him, for comfort and relief.*

○ Father, most merciful and loving in Jesus Christ, what shall I bring unto thee, whereby to appease thy wrath, conceived against my sin ? If I should bring the Sacrifice of Bulls and Goats, thou art not delighted with them.

Teach me therefore, O Lord, teach me what to do to be reconciled unto thee again.

I have long called upon thee, and that in the Name of thy most beloved Son, and find not that I have long sought : I receive not that I have many ways desired of thee : I have long, and earnestly knocked at the door of mercy, and find no entrance for my soul.

I see



I see I am shut out of thy presence, I wait, and am weary, I sigh and see no remore ; and longing thus in distress, I languish under the burthen of thy displeasure, which seemeth to be so hotly kindled against me, as I am ready to give over my suit.

For behold, Lord, my miseries are beyond measure, and my grief groweth daily more and more, being of my self ignorant what to say more unto thee than I have said : I know not what course to take, nor whom to make my moan, direct me, and hear my prayers.

Thou being angry with me, all thy Creatures seem to be also offended at me, and nothing seemeth to yield me comfort.

Dear Father, what shall I do ? Whither shall I fly to find rest ? There is no rest for me, but in thee : And therefore, unless thou mayst be pacified with me, I cry in vain, I seek and find nothing, and knock, and feel no comfort.

I have nothing to give thee to redeem thy favour towards me ; for if I had Mountains of Gold, if I had Rivers of Oyl, or Ten Thousand Sacrifices to be-flow upon thee, it booted me nothing ; they are all thine own.

Accept therefore the calves of mine unfeigned Lips, and the simple zeal of my sorrowful soul, and be at peace with me in the mediation of my all-sufficient Peace-maker, thy beloved Son, in whom thou delightest : O hear me for him, and relieve me in him, without whom there can be no help for my soul, no ease for my heart, nor relief of my estate, neither can inward comfort, nor outward aid appear, until thou be appeased with me in him.

O unhappy wretch that I am, that ever offended so loving a God, that worketh all good for them that fear him : So wise a God, that can find man out in his most secret ways : So watchful a God, that considereth whatsoever man thinketh, heareth whatsoever man speaketh, and seeth whatsoever he doth :



A God most powerful, that for sin can hurt down the  
loftiest, and in love can exalt the lowliest.  
*O Lord increase our Faith.*

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*A fit and comfortable Meditation when  
God seemeth most angry with us.*

**A** las that ever I offended this great God, this  
God of all gods, this high King of all Kings:  
That God that prevaileth against mightiest mortal  
men.

This God (alas) I have offended, this God have I  
stirred up against me, and he in recompence of my  
sins, maketh all his Creatures as it were displeased  
with me also, and hardneth the hearts of men against  
me. The blessings and good things of the Earth he  
withholdeth from me, and instead thereof, he send-  
eth me a troop of evils to afflict me.

Alas, what shall I say unto thee, dear Father?  
What course can I take to help this? By this are my  
sorrows increased, and one evil followeth another,  
as waves to the Sea. I am weary to bear the burden  
of so many calamities, and still I cry to mine offend-  
ed God, in hope of help: But my hope quail-  
eth, and I despair: All my comforts are crossed with con-  
tinual troubles, as if I were only the man that had de-  
served to be punished above all other men.

I would yet gladly appeal unto my God, but I fear  
to be rejected again. But shall I think it a fruitless  
work to repair unto my God, that of his own ac-  
cord calleth sinners to come unto him? Is it bootless  
to fall down before his Throne of Mercy in pray-  
er? May not my untuned cries at last prevail with  
him that is full of pity?

I will frame my heart to meditate, and my Tongue  
to utter what may please him: Though I be a sinner,  
I will go unto him, in the Name of him that he dear-  
ly

ly loveth, that he may be appeased, and look upon me again in love.

He is a God All-sufficient, and can as well behold and consider my inward faithful desires, as he seeth and observeth what I have done by ignorance or negligence, what I have done contrary to his will.

All that I think, speak, or do amiss, he noteth and writeth it up in his remembrance; as with a Pen of Iron: O why should he not also mercifully consider, what I intend justly to do, though I cannot do it, who hath promised to accept the will for the deed?

He knoweth that I am but flesh: And what is flesh but frailty itself? And what is man, but a lump of natural corruption and frailty?

And will this high *Jezeab*, this God so strong and powerful, set his force so fiercely against a weak worm? What conquest can there be in God against a silly man?

But why reason I thus with my Maker? Why, rather do I not lay my self down unto his will? If he will afflict me more, let it be so. If he will punish the sinner, let it be so: If he will kill me, let it be so: For I am his, and he will do with me what he listeth: There is no reasoning against him, there is no pacification of his displeasure by art or flattery: It is not words that will work my welfare with him: Friend cannot defend me from his fury, nor take me out of the Hands of so powerful a God: No Shield nor Buckler can prevent the stroke of his Rod.

I will yield me therefore to his will, I will say unto him, Lord, do with me what thou wilt, turn me whether thou wilt, I will wait thy pleasure till the time shall come, where in I may see the issue of thy determinate purpose with me.

And in the meantime I will consult with thy Word, I will therein exercise my self, and take comfort through hope; I will refresh my dull spirits, with the dew of thy sweet promises: And laying aside all vain

expectation of Heavly aid, I will only rest my self upon thy protection, and in an assured resolution, I will seek thee, being the way, wherein who so walketh, shall at length attain unto perfect happiness: The Truth, which who so embraceth, shall never err: And the life, wherein who so liveth, shall never dye Eternally.

*O Lord increase our Faith.*

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*A Prayer against Despair.*

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○ God of Mercy, forasmuch as many wayes I have transgressed thy Holy Precepts, condemning Thee our Lord and Maker, and offended thy Divine Majesty, greatly am I grieved in mind, and stand wonderfully in fear of thine Everlasting Displeasure. And although thy Holy Word tender unto me pardon and remission of my sins freely through thy meere Grace and Mercy, yet I have not Grace as yet to apprehend the same: For blasphemie is our most cruel and crafty Adversary, and doth labour to bring us from all hope and comfort of Salvation. The only remedy which we have against this our deadly Adversary, is that we never doubt of thy Grace and Readiness to forgive our sins. Comfort us at all times, especially at the hour of death, and give us Grace to fasten all our confidence and trust on thee, and never to think any offence greater than thou canst and wilt pardon.

O Loving and Ever-living God, the lively Fountain of all Grace, overthrowing the whole world with the River of thy Mercy: Enlighten mine understanding, increase my Faith, that I may truly know, and assuredly believe the Death and Merits of Christ thy Son, the least drop of whose most precious Blood shed for me, is of more efficiency and power to save me, than all my enormities and hainous sins to condemn me. Look upon me (O my Saviour) with those

those Eyes of pity and Fatherly Compassion, where-with thou didst behold *Petr*, after he denied thee, lest otherwise I despair, and so commit the sin against the Holy Ghost.

Give me (Lord) the holy help of thy sacred Spirit, that when Suran doth accuse me, and my Conscience bear witness against me, when the Cogitations of Hell and Death, do dismay me, when the snares of Death and horrible Temptations would intrap me, when the whole World forsakes me, and all things set themselves against me, then strengthen me, I beseech thee, that I forsake not thee my Saviour, and fall from hope of thy free mercy.

O comfort my heart with an inward assurance and seal of my Adoption in thy Son, in whom the forgiveness of sins is promised unto all Believers. Call to memory thy Holy Covenant entered into with us, at our Baptism, and the promise thereunto annexed, (*He which believeth and is Baptized, shall be saved*) and grant that we may evermore consider the same, to our perpetual comfort. Amen.

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*A comfortable Prayer against Back-sliding in Religion, and for increase of Faith; most worthy of ten to be said of every Christian.*

O Almighty and Eternal God, which hast in thy Word commanded that we should be very wary of falling from thy Grace, and hast also witnessed that the end of those which go back from thy Word, after they have once known the way of Righteousness, will be exceeding fearful: Have mercy therefore on me (O Lord) I most humbly pray thee, for I find in my self great weaknes; no power have I of my self to persevere in goodness; I begin to waver in my judgment, and to grow doubtful, even of those things of which I heretofore have embraced with fullness of  
per-

persuasion : The exercises of Godliness are not so pleasant unto me, as they have been ; a strange kind of dulness stealeth upon me, and I have no such life and spirit in matters of Religion, as in times past I have had : And to what a woful pass these things may come, though I have much hope when I think upon thy mercy, yet well may I fear when I look into myself. I confess that thy Goodness is great, in that thou makest my heart within me to smart for these things, and dost not suffer me to run on without stay, into that hellish and infernal Pit, in which I should be soon plunged, if thou shouldst once leave me to my own weakness. Therefore (O Lord) I beseech thee to quicken my dull heart, kindle those sparks which are even upon quenching, and like utterly to go out, unless it shall please thee to revive them ; make strong my thoughts and conscience : Make me able more and more to see the truth in cases of Religion, and to discern things that differ from the same. Give me understanding to know both good and evil ; give me also increase of zeal, that I may spring up in Grace, and thrive in Godliness, until I come to that measure to which thou hast appointed me to come in Christ Jesus ; let me not in these key-cold and deceiving times, be carried away with every blast of Doctrine, through the subtilty and wilfulness of those that lie in wait to beguile me ; Suffer neither the cares of this vain world to wither and dry up thy graces in me, nor transitory pleasures to intrap me, nor evil examples to misguide me, nor mine own sloathful and heavy nature to make me grow weary of well-doing : But make me so to burn in love with heavenly things, that I may not satiate myself with any measure, either of knowledge or practise, but may rather still be ashamed of myself that I make no better proceeding, and so may ever desire and strive to more perfection.

To this end, inkindle in me affection more and more, by the hearing and reading of thy Heavenly



and Holy Word, earnest praying, attentive and fervent meditation, careful watching over mine own soul, following the example of Godly men, and imitating their gracious and holy conversation.

As thy promises (O Lord most merciful Father) have encouraged me thus to pray, so (I beseech thee) let it be thy gracious will to accept of these my humble Petitions, which proceed from a contrite and a sorrowful heart: So shall my soul magnifie thee, and my tongue set forth thy praises with joyful Lips, and that in Jesus Christ thy Son and my Saviour. *Amen.*

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*A most Christian and comfortable Consolation,  
and sweet Resolution, what course in time of deepest  
distresses men ought to take; worthy of all men to be con-  
sidered to their unspeakable comfort.*

*Read and Regard.*

**I**T is a general complaint among distressed Children of men, that great and dangerous is the trial, to belong visited with the punishing Hand of our High and Powerful God, especially notwithstanding the many instant Cries; and humble Petitions of the afflicted soul, who finding no ease, nor feeling any comfort, but contrariwise troubles and miseries, crosses and griefs to increase daily, thinking himself utterly forgotten of God, or nearly hated of him: The silly afflicted soul thus bewrapped with fear, and feeling of his miseries, many times fainteth, and so falleth from Faith in God, to seek succour at the hands of mortal men, and finding that to be a Cup of cold comfort, with whom neither Prayers take place, nor endeavours prevail, he then (pressed down as under the burthen of utter despair of any succour) is moved of-rentimes to frame his affections to contrive unlawful means, by his natural and corrupt conceits, that his



own will and wit may shape some courte to a Haven of more secure rest : And so hoyfing the Sails of his own perverse imagination, betaketh himself to the main Sea of his ungodly devices, till at the length, instead of a happy hoped harbour, he suddenly sinketh, and is swallowed up in the ugly devouring Gulf of irrecoverable Confusion. For the World, as a Sea tossing the weak oars that Sail therein, trieth the inclinations of all, and approveth and condemneth, but not according to the right rule of Christian reason, and Godly wisdom, but after a sensual manner of false judgment, affirmeth such as Sail with a full forewind of Prosperity here, to be only blessed, happy, and beloved of God, and such as are beset with distresses and misery, with Crofies and Calamities, and keep not the glorious way with the worldly-minded, to be hated and accursed of him. And this wretched and false censure of Carnal men, dives many weak souls upon the Rocks of bitter Ruine, even when they dream of a courte of sweetest happiness. For as *Davids* sound, *Psalms* 39. 18. Much more this age affordeth the experience, that men do praise them that make much of themselves, namely, such as wallow in the delights and pleasures of the flesh. But them they esteemed mad-men and fools, and cast-aways, and accursed, that lie in a base, and low, and poor, and ignominious estate, though never so contented : The foolishness of worldly men is wisdom, and the true Wisdom of the Poor is foolishness, with the Worlds flatterers. And this is that dangerous Rock, upon which oftentimes even the Godly make Shipwrack, when they consult with Flesh and Blood, which argueth if the safest courte to become licentious, to embrace Vanity, and to study the profitable and praised Arts of flattery and dissimulation, to walk the broad way to preferment, to scale the walls of wealth, and Estimation by fraud and force, to leap over love and lowliness (as dangerous blocks) and to sit in the seat of scorning the poor, with the Proud and Ambitious.

rious. And if the godly (such as have professed knowledge and zeal) be driven from their right course, by the wind of this vain Worlds *Parasites*, what will become of such as have no casting Card of Christian knowledge, nor Needle of Faith to conduct them? And if such as have the world under their feet, and can crush the poor in their fist, be easily carried away from Justice and Judgment, to rapine and bribery, extortion and wrong; what a dangerous tryal is it unto the poor and distressed man, who even for relieving necessity, is forced to bend his course to the Haven of any small comfort? Yet this Worlds wisdom censureth, that it is holden hardly lawful for the Poor to tread the steps of the Rich to relieve himself. Such an unequal match there is betwixt these two, that for strength the one subdueth the other without great encounter; for Wisdom, he stoppeth his mouth with fair words, *Eccles.* 9. 16. Because the World holdeth him wisest that is wealthiest, and him best that is bravest. The wisdom of the Poor is despised, and his words are not heard. He is accounted most honourable that can subdue the lowest with softest looks: Great men often speak what their hearts think not; and the Poor pine in penury, whilst the Rich preach dissimulate plenty: The worst in their lives, seem most glorious in their livings. The wicked increase in worldly wealth, while the Poor do perish. But such it thus fareth with the dearest children of God, that they must be as cast-ours in the World, and cast-aways among worldlings, such they have no hope here, nor help, nor succour, nor pleasure, nor delight here, it is necessary that a careful consultation be had in such a dangerous warfare, how we may be best defended, and most eased; and surest guarded. And for that the Poor seem to have no share among the Rich, the Weak no part with the Strong, nor the Simple any portion with the Deceitful, (and yet a necessary laid upon the poorest to provide Food, though in mean measure, to sustain life, and rags in simplest manner

to cover the skin) a course must be taken after the rule of right reason, wherein we must leave the fleights of the meer flesh, and lean to the advice of the Spirit; lest that through a careless negligence, and negligent sluggishness, we be found Authors and Workers of our own miseries.

And to the end that all should be without excuse, and none should plead Gods injustice or partiality in punishing or correcting; God, the Father of all, hath sent Proclamation and Warrant to all to come to him: *Such as are burdened, he will ease: Such as are hungry, he will feed: Such as are sad, he will comfort; and such as are in misery, he will relieve.* He then that complaineth, must complain to him: He that prayeth, must cry to him: and he that needeth must come to him. But a caveat is given, as a Proviso in this general Warrant, that he that will come to God, must depart from sin: Wherein are comprehended two unseparable conditions: The one that we believe the Promise of Gods protection: the other, that we perform our duties in our calling: For without the latter, the first hath no ground; For we cannot believe without the Promise, and to the Promise is tied obedience, and to obedience exercise of good things, the endeavours of vertue and godly life.

And this cannot be without the blessing, which bringeth with it the timely supply of bodily necessities here, and the true assurance of the joys to come in Heaven, which also begin even here, through the testimony of that lively spiritual Comforter which giveth inward concentration in outward crosses, and outward relief in outward sorrow: It yieldeth illumination to the dark understanding, and quickneth the dull desires to do good: It heareth us from the earth, and earthly things, which are seen to Heaven, and Heavenly society concealed; It turneth our carnal desires of working our own wills, to the contemplation of divine things, and maketh us to seek first the Kingdom which is above, as the principal end of our

hope and happiness, and then to seek the things of this life as things of necessity ; and not to cover them, to be the more glorious here, but the more godly ; not to be wealthy here, but rightly wise ; not to be ambitious here, but humble and content with a mean estate ; not to fill our bellies with the gluttenous, but to feed as fasting from all desire of superfluities.

Being thus mortified in our affections, and furnished and adorned with the most savory fruits of contention in our estates, high or low, rich or poor, famous or base, we cannot but walk patiently in our Callings, and not grudge at our miseries, be they never so great ; we cannot but be resolute Christians, and abide the encounter of the worlds suries, be they never so fierce and cruel : And therefore let us be all of good courage, let us fight the good fight, and stand as men. Fly not to idle and evil means to relieve our distresses, nor repine at the wealthy and wicked, that have the wind of every mans plausible *All hail*, to drive them on from one proud conceit of themselves to another : For if it be duly weighed, what weight of vanities it heareth on them (which as stubble in the end shall consume themselves with the fire of their gilty Consciences) it will cause us to leave off to love their lives, or long for the like ; for their time is short and sweet (as a feast in a dream) here ; but in the end bitter, and for ever. And contrariwise, our miseries are but for a moment, and our joys perpetual, and the smallest things (if we fear God) are better to us than the greatest riches to the wicked. And though we fall, we shall not be cast off ; for God supporteth us with his hand.

But the wicked shall be cast down, and never be able to rise : Though they flatter themselves in their own eyes : while their wickedness is found out, worthy to be hated and abhorred of all godly and vertuous men.

Let us therefore trust in the Lord, and not be idle in well-doing ; and in our deepest miseries ; let us

wait

wait patiently for the Lord, and not be weary : Let us hold fast by his promises ; for though he seem to hide himself from us, he will be found at length, and will grant and give us what is necessary for us as Children, and not what may make us more wanton as his Enemies, Worldlings and Reprobates : He may suffer us to lie among Lyons, for a season, with *Daniel* : But he will shut and close up their devouring Jaws, that they shall not prevail, till the wicked come within their power, whom they shall tear in pieces without mercy.

He may suffer us a while to live in the Wilderness, as he did his dear *David*, but he will bring us home again, to take comfort of our Friends, and to comfort our Families : He may suffer us to be imprisoned long, as he did *Joseph* ; but at the length he will enfranchise us and turn it to our advantage.

And what if the wicked rail and revile us, as *Simei* did *David* ? It may be, and surely the Lord will do as good for their evil, if we can temper and mortifie our choler, and with patience brook their slanders, we may be sick and diseased, yea, twelve or thirty years, with the women and the man in the Gospel ; but he can cure us, or comfort us, that it shall be easily born. We may lose our goods, as *Job* did, and become meerly undone, as we think, and yet he will restore them, if we be patient and faithful.

God hath a time to correct, and a time to comfort, a time of tryal, and a time of reward : He never forsaketh them that faint not, nor forsaketh them that forsake him not : He may make us mourn now, but he will make us merry again : ' Though he make us weep now, he will take a time to wipe away our tears, and put them in a Bottle, reserving the remembrance of them till the end, when we shall have our portion with him, in joys endless, and unspeakable.

And therefore, we that go forth with little seed, and sow it in sorrow, let us wait without wavering :



For a plentiful increase will come, and a joyful Harvest. We see our beginning, and feel it hard and dangerous : But if we dwell in the Land and grudge not, our end shall be joyful and glorious. We have but one day to labour, and then comes our hire : He that calleth us, is sure ; he that promisseth, is faithful ; what he speaketh, is *Yea* and *Amen*, as certain as if it were presently done.

Our natural Fathers indeed may forget us, and our familiar Friends may forsake us, and our Enemies may persecute us ; but he will take us up, stand by us, and guard us ; he will foster and defend us.

As a Father favoureth his Son, and as a Mother tendereth her Infant ; so doth our Heavenly Father, and far more dearly regard his Children : Yea, when he seemeth to frown, it is not in disfavour ; when he correcteth us, he hateth us not ; when we think he leaveth us to the raging waves of this worlds troubles, and when we seem to sink, he hath us in his hand to hold us up : We are always in his sight, and he beholdeth all our ways, and Recordeth all our works ; our going forth, and our coming in, are in and by him, and he hath charged his Angels to watch over us, and to guard us from evils, that lie in secret to devour us : When we rise up, and when we lye down, sleeping or waking, he careth for us : He is the watchman of *Israel*, that slumbereth not : He is the Lion of the Tribe of *Judah*, at whose voice the wicked tremble, and by whose strength the Righteous stand.

In our Youth, and in our Age, in our Wealth, and in our want, in our life, and in our death, he is always ours ; and neither the height above, nor depth beneath, nor distance of place, can separate us from him, nor hinder his presence with his Children ; neither poverty, nor sickness, nor ignominy, nor misery, can estrange him from such as trust in him.

Such a Father is he unto the Fatherless ; such a Friend to the Friendless ; such a Staff to the weak ; and



and such a Benefactor to the needy, as no man truly trusting in him, shall perish ; he beareth his Children as in his bosom, and loveth them whom the World hateth : he frowneth on them whom the World savoureth : He embraceth them that the world rejecteth ; he cleareth them that the world accuseth, and saveth them that the world condemneth : His glorious are in the world most base ; his dearest, are in the world disdain'd, Not the most Rich, but the most Righteous ; not the most Glorious, but the most Godly ; not the most lousy, but the most lowly in the World, are dearest to him : He preferred the poor Beggar in his Rags, and with his Scabs, before the glorious Gutton, with his Riches and perfumed Robes, Who then will repine at a poor estate ? Who will be sad at Ignominy ? Who will grudge at misery, sith we have riches unseen, glory concealed, and infinite joys, and comforts unspeakable within, through the Comforter, which no man but the soul of the Godly man, can comprehend ?

Thus is the faithful Soul fed, thus is the godly man relieved, and thus is the Child of GOD preserved. And therefore let us that are poor and miserable, and despised in the world, be silent in the world that hateth us, and cry unto God who beareth us, because we are his, and in his Beloved he loveth us, he can and will help us, when most need is, and in greatest perils shew his powerful presence : He came to *Daniel*, when the Lions would have devoured him ; to the three Children, when they should have been consumed with fire ; to *Susanna*, when she should have been unjustly condemned ; to the widow of *Sarepta*, in her need, and when all her oyl and meal was spent, he then renewed her store : he heard the groans of *Israt* in *Egypt* ; he considered the desire of *Hannah* in her silence ; he saw *Hagar* solitary and grieved in the wilderness ; he was with *David* banished ; with *Elijah* an hungred, with *Samson* when he thirsted. And none, no not one, was ever disappointed of his

hope, that continued constant unto the end : Though we silly souls cannot comprehend his providence, nor limit his power, both which are alwayes working wonderful things, and are never idle, ever perfect, and never defective in any thing, his will shall come to pass : He is only wise, and all flesh fools : He is only strong, and all men weak : Princes are at his disposition : Kings are at his command : The raging Sea he calmeth ; the driest Land he watereth ; the hardest heart he bendeth ; and the most tyrannous, he calmeth, as a Lamb, by his word.

May not this suffice to bring our raging affections under, and work such contentation in our miseries, as that we should think us beholding to this powerful Protector, and lay down our necks to his will, and heartily and willingly wait his good time of renewing our estates ? But if it be his will to keep us alwayes low, and never to raise us ; alwayes poor, and never to relieve us ; alwayes distressed, and never to comfort us with the comfort of this life ; can we think that we through our small and short sufferings, could deserve the high favour of so prevailing a God, especially the joys that he hath laid up in Heaven for ever, for such as with Patience, and Faith, and Love, and Obedience, and Well-doing, endure unto the end ?

And therefore for our present resolution and comfort, let us consider that we are not as the world deemeth us, nor the worldlings as the world esteemeth them. For we are in their eyes *Caravans*, but in our own Consciences, the Children of God through Christ ; and they in their own conceits, blessed in their wealth, and wanton, and delicate, and looke in their lives : but by the word of GOD without Repentance, Reproves. And therefore saith Christ unto them, *Woe be unto you that are rich, for you receive your consolation in this life.* And again, *wep and howl ye wealthy and worldly men, for the miseries that shall come upon you.* But unto his little Ones, such as are

least esteemed in the world, he saith; *Fear not my little Children, I have prepared for you a City.* And again, *I will never fail you, nor forsake you:* What shall we then say? The Lord is our Portion, and our sure defence, Why then should we fear what man can do unto us? *Isa. 9. 7. The zeal of the Lord of Hosts will perform this.*

Let us therefore rouse up our souls that are dulled with our miseries, and let us rest upon him that is the God of Mercies. Let us be faithful, patient, and humble: Let us only grieve that we have sinned, and be fearful to offend again. Let us fall down before his Foot-stool, for he is Holy: Let us cry to him, for he is pitiful: Let us ask of him, for he is liberal: Let us refer us to his will, for he is loving.

*O Lord increase our Faith.*

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*Here follow sundry most effectual Prayers for distressed men, howsoever their Tryals continue and increase.*

*When thou saidst, See my face, my heart answered, Thy face, O Lord, will I seek. Psal. 27. 18.*

**I**T appeareth by the resolution of Godly David, that he was moved by the Spirit of God in his troubles, to seek aid from above, and not in the earth; of God, and not of man. And to the end that Davids true affections which he bare towards the good of all Posterities, and especially the love of God towards his Children, might be recorded to their perpetual encouragement, it is continued even unto us, that we that are even now afflicted, should see, and as in a Glass behold the good will of GOD, wherein he willet us to seek his Face; which importeth a most sweet encouragement, that all men troubled should seek aid of God, who to the end that

world, and the comforts thereof should not allure his Children, lest they should be also miscarried thereby, and so be condemned with the world, he setteth a vail (as it were) before their eyes, namely, Poverty, Ignominy, Crosses, Miseries, and sundry Calamities, that they delight not in the face and shape of this world, but that rather it appearing ugly, and nothing pleasant unto them, they might seek another to comfort themselves, namely, the most amiable Face of Heavenly *Jehovah*, who willetth us as he did with *David*, to seek him only in distress; that is, to call on him faithfully, to crave his favour instantly, and to lead, our lives uprightly. So shall his most loving Countenance shine upon us, his Hand be extended towards us, and his Power and Might be with us.

And therefore he saith freely, Seek ye me; let us instantly and faithfully seek him with our whole heart; so shall we be sure to see his Salvation, after we have patiently undergone the sweet burden of the yoke of his Fatherly chastisements.

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*A Motive to the Prayer following, for  
patience in affliction.*

**P**ERforce maketh a man patient against his will; but that cannot be called Patience, but a discontentment. But that is patience, when a man beareth all Injuries, Wrongs, Crosses, Afflictions, and Miseries with a willing mind, without grudging or murmuring, without seeking or using any evil or sinister practice, or attempt to ease himself of that which God layeth upon him, wherein he would seem to be wiser than God, who knoweth better than the wisest man, what what is best for him. And therefore, *David* giveth counsel, *To wait patiently upon the Lord, and to hope in him*, in what estate soever we be, although we be *poor*, and see others rich and prosper. *First not thy self*

*Self for him which prospereth in his ways, Psal. 37. 7. Natural reason is deceived, when it conceiveth men happiest, that prosper most in the world : For then were the Word of God not true, which saith, Many are the troubles of the Righteous : and then were the wicked in better case than the Godly ; for they prosper best in the world. But read the 37 Psalm ; their estate is there described, and their end pretaged, and the godly comforted and confirmed in patience.*

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*A Prayer for Patience in affliction  
very comfortable*

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**H**Eavenly Father, merciful and loving, full of power, absolute in wisdom, unsearchable in thy Providence, and Giver of all Divine and Spiritual Graces, whereby thy children are guided in the way of obedience, supported in their dangers, and relieved in their wants : Whereby they learn to love thee for thy mercies, to reverence thee for thy Graciousness, and to obey thee for thy goodness, and in all the changes and alterations of their estates to imbrace Patience, whereby such as thou blestest, become thankful, such as thou afflictest, become meekly contented, and bear the burthen of their crosses without any outward shew of discontentment, or inward grudging or murmuring at thy corrections, but depending upon thy Fatherly Providence, they are either timely delivered, or inwardly comforted, their hearts eased, and their Consciences quieted, never presuming to limit the time when, or the manner, or means how thou shouldest ease or relieve them : But rest assured by thy Spirit working in their hearts, that they are thine, and therefore all things are promised by thee in thy Word, to work together for their good ; sickness of the Body, grief of the Mind, want of necessities, enemies, and all Crosses, all conjoyn to  
work



work good unto those that are thine : And being hereof assured, they rest themselves in patience, and wait thy timely release from those miseries, in hearty obedience to thy will. And for that (most gracious Father) it is not in the Nature, nor in the power of man to accomplish these Heavenly duties ; no, not in thine own Elect : Give me this Heavenly vertue, Patience, to undergo whatsoever thou shalt lay upon me, with a willing and contented mind, acknowledging that I know nothing less than thy secret purpose, in working with a man in this life ; why thou advancest one, and pullest down another : Why one prospereth, and another is miserable : Knowing yet by thine own Word and Promise, that to such as are thine, all things turn to their good. And therefore I come unto thee, who hast willed me to come ; I beg of thee, who hast willed me to ask ; And I knock at thee, who hast willed me to enter into thy presence, and all for patience. Good Father, give patience to my perplexed soul, that howsoever I feel either inward grief, or outward troubles, I may rest me only in thee, and by thee, in peace within, howsoever the outward man seem to perish. And let neither my fainting heart be cast down, nor my spirit disquieted within me, nor my Conscience be dismayed at any of thy corrections. Let my heart within me rejoice ; Let my Soul triumph, and my Conscience receive true peace and godly alacrity, in the midst of the causes of my deepest discontentments. And assist me, Lord, so with thy Grace, that I may not only seem, but be indeed truly patient ; and by the same thy Grace, let patience have her true and lively working in me, bringing forth all other spiritual effects of obedience, all the fruits of thy sanctifying Spirit, Faith to believe, Zeal to pray, and constant perseverance in that hope which maketh not ashamed. So shall all my Tryals and Temptations, Crosses and Afflictions work for my good, to thy Glory ; and all my troubles be approved tryals of thy Love, and Fatherly favours



towards me, howsoever the desires of flesh and blood oppose themselves to weaken the sweet assurance settled in me by a lively feeling of the Promises made in thy Word, infinite in number, comfortable, and never failing. Plant therefore in me, O good Father, plant in me these saving Fruits, and water them continually with the distilling dew of thy sanctifying Spirit, that they may grow up in me, from the small and weak buds that scarcely appear in me, to such lively sanctifying and never dying Branches, as may bear in me true testimonies unto my self of mine assured salvation, and future glorification, and to thine Elect, encouragements of Divine imitation; and to the contrary minded, examples either to their Reformation, or Condemnation.

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*A Prayer against the Temptations  
of the Devil.*

**M**ost merciful God, and loving Father, thy blessed Word teacheth us, that the old Dragon and subtle Serpent, our Adversary the Devil, runs about us like a roaring Lion, seeking daily to devour us.

He useth all his wicked Neighs against our souls, with an infinite number of devillish Stratagems to make us fall into sin, or despair.

He practiseth to intrap us by Riches, by Poverty, by Voluptuous and wanton Pleasures, by greedy desire after honour and worldly Dignities, by coveting earthly Goods and Possessions, by care for the Belly, and Provision therefore, with all other and unrighteous and sinful affections and desires.

He cunningly doth cast abroad his Baits and Snares to intrang<sup>e</sup> us, night and day, in words and works, so that wake we, sleep we, he is before or behind us to devour us.

O glorious God, who can escape? For he is continually watching, and never at rest, and we are weak and unable of our selves to resist.

Open thou our eyes (O Lord) that we may comprehend how mighty and crafty our enemy is. Confirm our faith, for we are not to fight against Flesh and Blood, but against Satan the utter enemy of the Soul, therefore (O faithful Father) have compassion on us.

Make us strong in the power of thine own strength, put upon us thy defensive Armour, to resist manfully the temptations and subtle devices of the Devil.

Give us thy Weapons: Gird our Reins with the Girdle of Truth, put on our Breasts, the Breast-plate of Righteousness, let our Feet be shod with Evangelical peace, and above all things, let our hearts be defended with the shield of Faith: So shall we be sure to quench all the fiery darts of the Devil, so that our heads be covered with the Helmet of Salvation, and our hands hold fast the Sword of thy Spirit, which is thy most Sacred and never failing word.

Then shall we be able to do any good thing, and valiantly (through thy aid and succour) overcome our Adversary the Devil; for in thy very Name we shall strongly withstand him.

Be thou but our Helper, and no fear can assault us; stand thou but by thus, and though the world shall be overwhelmed, and the Mountains tumbled into the bottom of the Sea, yet shall we be safe; for thou art our Assistance, that livest and reignest world without end. *Amen.*

*The Motives to the first Prayer  
in distress.*

*Being a Confession of sin, and a Petition to be released of  
the punishments due for the same.*

**D**Angers and afflictions move poor men to repair unto God, not only in their silent sighs, as *Hannah* and *Moses* did; but also in their unfeigned zeal, using the means, the Tongue and Lips in crying unto the Lord, who willeteth us to ask, and enjoynerh us to wait, until his good time be to give what we desire.

And for that God heareth not sinners, here is inserted a Confession, and Prayer for forgiveness, that our unworthines may be put away, and our unaptness turned into true submission, and our coldness into zeal, that the Spirit of God being renewed within us, through our humiliation and prayer, we may not faint, but live in hope, and undergoe the correction of our loving God, in what manner, and for what time he seeth it fit for us, without indenting with him what to do for us, or when to come to us, because he is wise, and we our selves fools: He is merciful, and never faileth nor forsaketh the miserable.

God is love, and imbraceth them that deserve to be hated. And therefore he beareth with our imperfections, and accepteth us righteous, being unrighteous; worthy, being unworthy of our selves. And in this hope and assurance, is this Prayer following, to be faithfully used, and it shall comfort the soul of the most sorrowful.

*The way truly to seek out God, is to do justly, to love mercy, to humble our selves, and to walk with him.*

*Rejoyce in hope, be patient in tribulation, continuing in Prayer, Rom. 12. 12.*

*The first Prayer in distress.*

O Father full of knowledge, thou searchest the hidden thoughts of all hearts, thou beholdest the desires even of such as keep silence; but yet thou requirest that thy children should know and confess thee to be their Father, and so to judge of thy works as that thou hast framed in man a heart wherewith to believe, and a tongue and lips whereby to confess thee to be his loving Father, and dost challenge at his hands, the Sacrifices of Prayer and Praise continually.

Thy Children must not be dumb in their Souls, nor mute in their Lips, that want thine aid: no, thou commandest them O ask and seek, and knock, and shewest thy self ready to hear, ready to be found, and ready to receive thy distressed Ones, who are faithful and patient, and persevere unto the end.

And therefore, dear Father, I (beset with many miseries) come unto thee, as unto the chief Fountain of all rest and relief, inward and outward: but I am sinful, and that I confess, and thou wilt not hear such as are defiled with iniquity: the wicked cannot find thee, and the unjust cannot come before thy presence.

Alas, what shall I then do, being so unfit to ask, so unapt to seek, and so unworthy to receive what I desire, by reason of my sins?

But cleanse me, O Father most pure, and sanctifie me, O thou most holy: teach me what to speak unto thee, for I cannot keep silence, my griefs are great, and

and my miseries increafe more and more : I must therefore speak : O shap in me a new spirit, give me a renewed heart, and a tongue that may speak acceptable things unto thee, that thine Ears may be opened unto my cries, and thy mercies (O Lord) ready to receive my humble complaints.

Thine eyes (O Lord) are open unto the cries of all that fear thee, and relievest all that trust truly in thee, thou deliverest their souls from death, and comfortest their hearts in the time of sorrow.

And therefore doth every man that is godly make his prayer unto thee; and holdeih not his tongue : he may muse and meditate for a time at his miseries, but at the length the fire of zeal will enkindle, and he cannot but speak with his Tongue, and cry unto thee, to shew his hope, that he hath an helper in Heaven : he cryeth, and thou considerest : he desireth, and thou relievest : he believeth, and at the last, thy mercy and goodrets appeareth, and thou embracest him with joyful and timely deliverance.

And how cometh it to pass, (O merciful Lord) that I so long have sought thee, and thou seemest to hide thee from me ? How long have I prayed unto thee, and thou seemest to give no ear unto me, which maketh me weary, and almost ready to faint, and to give over my suit, which I have so long sought, and made unto thee, O God, my Strength, and my Redeemer.

But lo, O Lord God, thy promises and lovingkindness do only feed and nourish me with a continual and never-dying hope, that the time expected will come at the last, when thou forgetting my sins, wilt both hear me, and fully deliver me.

Thou art God, and therefore good : thou art the Father of all, and therefore only thou knowest the wants of all thy Children, and the things most fit to give unto them, and the time when to bestow them on them.

And

And therefore, Father all-sufficient, and full of love, I presume not to say unto thee, *Come now*, or *do this*; but for the time when, and the thing what thou wilt work for me, I refer to thee, yet be not over-longaway: for thou knowest my feebleness, and my miseries, and how near I am brought to an uncovered fall: What shall I do, Lord, but hope on-ly in thee?

The Prophet Witnesseth unto us wretched men, that when the righteous cry, thou hearest them, and deliverest them out of all their troubles.

But who is righteous, O Lord? who is clean? he also witnesseth that none is righteous, none is clean, but all are sinners: yea, our most holy Fathers were impure in thy sight, and yet they received the Promise, and obtained Grace and Mercy, and Relief, and Strength and Salvation at thy hands.

But, Lord, they were thus comforted, and thus blessed, and thus relieved, only of thy free favour (wherein thou acceptest them righteous, and imputeest not sin unto them) and not of their deservings.

Thou art love, and in love thou embracest them that deserve to be hated for their sins; and therefore sith thou art so full of compassion, and so infinite in thy mercies, bear with mine imperfections, and cover my sins; accept me righteous, and I am righteous: accept me worthy, and I am worthy to receive the good things of thy love, which is without all limitation.

Hold me righteous in the righteousness of thy Beloved, that I also may be heard when I cry, as my righteous Fathers were, and let me be delivered out of my distresses, as the righteous have been delivered out of all their troubles.

For, what can it profit thee (O Father) to forsake me utterly, and to suffer me to be forsaken of all, as if thou hadst not respect unto mine offering; I cry daily, and yet my trouble continueth: I seek thee, and



and am deprived of all Earthly Blessings.

O wretch that I am, what shall be the end of my complaint : I will cry yet, if thou wilt hear ; I will seek thee still, till thou mayest be found : be it as thou wilt, into thy hands I commend me, and to thy Providence I commit mine Estate, most grievous and best known unto my self

*O Lord increase my Faith.*

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*The Motive to the second Prayer, to be  
said of distressed men.*

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**W**Herein the poor man desireth God to consider in Mercy his Temptations, which are so much the more heavy and grievous, because the worldly-minded do ranc at him for affliction ; affirming that God hath forsaken him, for that he punisheth him so deeply. And the poor man having no other refuge, but to fly unto God, is encouraged through Gods promises, and perswaded through faith, that these men speak so hardly of him, for that they favour not of the true knowledge of Gods loving corrections, whereby he visiteth his dearest Children here for a time, that they perish not Eternally : And resolveth himself to hold fast by God, and therefore prayeth for strength : and withal, he desireth the assistance of Gods directions in the government of his life and actions, lest that such as see his poverty and afflictions, should see him fall from God by gross sins, and so take the stronger occasion to censure him justly punished for his wickedness. Yet withal he confesseth unto God, that he is indeed a sinner, and for his sins justly touched with crosses, by the meer Providence of God in love, and taketh comfort by examining his ways, and his will, which although they be not so right as they ought, yet in respect he erreth through frailty, not by a full consent, rather

as a sufferer by Satans oppression, than a wilful doer against the will of his Maker : He desireth God to look upon him in the merits of Christ, and in him prepare his dull heart to repentance, and his whole man to a more sincere course of life : that his wayes being reformed by the Word of Truth, his hard affliction may be in the end, and by little and little mitigated, and that God will break the Fetters of grief and sorrow, and according to his Divine Promises, by his delivery, give him occasion to sing a new Song, a Song of joyfull deliverance, both from the Tyranny of Satan, and also from the heavy burden of his afflictions.

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*The second Prayer for Constancy, in Affliction,  
and to endure malicious Slanders patiently.*

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**L**ORD, how are my troubles increased ? how many and how grievous miseries have seized and taken hold upon me ? inso much as the world argueth me forsaken of thee, affirming that there is no help for me in thee.

But Lord, are they not such as have a carnal eye, and do not spirituallly discern thy secret purposes, in chastising them whom thou lovest ?

They look only upon the outward means, that the world worketh, and comprehend not thy Mercy and Providence ; wherein thou workest by means, even as thou wilt.

Therefore, let not their malice move me, nor their taunts dismay me ; I will hold me by thy promises, and endeavour to keep thy Statutes, and perform what thou hast commanded,

O Father lead me in thy righteousness, that I sin not in their sight that covet to catch me in the snare, and to entrap me in the net of deserved reproof. Bear me upon the wings of thy Blessed protection, and

and let me not come within the reach of their malicious inventions.

Let not such as lay wait for me, have just cause to desire, or opportunity to work any evil against me : rather let me so tread the paths of that love, and perform the duty to all men, that thou hast willed in thy Word, that my Conscience bearing me witness, of mine innocence, I may freely say, *Thy Lord is my helper, no evil shall happen unto me.*

I confess that I cannot so carry my self in this life, but offence will be taken against me, and I shall deserve (as I do) the just reproofs of men, yea, against my will : and consequently, the carnally affected cannot but break out into bitterness against me for the same, and the more by reason they see me afflicted, as it were by thy hand, which they take as a strong argument, that I am a sinner most notorious, and that thou hast utterly cast me off for ever.

I cannot indeed (loving Father) but confess my sins, and that I am worthy of sharper corrections, than I have yet tasted, or am able to bear : yet consider, that I have not maliciously done what thou dislikest, but in weakness, and of natural imbecility only, and much against my will, rather-as suffering Satans oppressions, than willingly or wilfully committing sin.

And therefore trust I in thy mercies, O forgive me : I depend on thy power, O save and deliver me, lest my miseries overwhelming me, such as pretend evil against me, take occasion to pursue me, and to devour me.

Consider my troubles, O Lord, behold my dangers, and be unto me a perpetual rest and refuge.

Why standest thou aloof, O Lord, and seemest not to regard my troubles ? Why turnest thou away thy face, and considerest not my wants ? why hidest thou thy self, when my troubles so abound ?

Arise, and let not the wicked take occasion through mine afflictions, or say, there is no help for me in thee, or that thou regardest not the causes of thy distressed children.

Deli-

Deliver me rather, and relieve me, that the righteous perceiving thy readiness to save me, may the more fear thee, and trust in thee, and not faint when they are likewise afflicted.

Thou wiltest the poor to commit himself unto thee, and promisest to relieve such as have no helper. Thou preparest the dull hearts to call upon thee, and thou again hearest their cries, and comfortest them.

How long then, O Lord, how long wilt thou forget me? how long shall I cry, and not be heard? how long shall I seek counsel of thee, and yet be ignorant what course to take: I am wearied with my daily sighs and groans, which my heart (fraught with grief and heaviness) doth pour forth before thee continually. O be unto me that lively light, that may lighten my sad and pensive Soul. Send that Comforter unto me, whom thou hast promised to send, that he may teach me what to do in this my misery.

Thou hast threatened to increase the sorrows of such as seek unto other gods, why then should they continue still miserable, and heavy, and grieved, that seek thee only, and only believe in thee? how shall they be still ignorant that ask counsel and wisdom of thee, who hast Created all in the beginning, and dost preserve all, and maintain all for ever, being God only powerful, provident and loving?

To thee I only come, on thee I only call, thee I only seek: with thee is mercy, and with thee is right Redemption, and thou deliverest all that trust in thee, as a most sure Saviour, and mighty Protector. And thy Word expresseth the lively force of thy love and power, wherein thou keepst them that are thine, as the Apple of thine Eye, and coverest them with the wings of thy favour, from the merciless and cruel men.

O be therefore my Rock, whereon I may safely rest: be thou my strong Castle, wherein I may be freed from the dangers prepared against me: for thou hast promised that all such as hope in thee, shall be

from thine anger, and consequently from my miseries, but thy mercy only, in thy beloved Christ Jesus.

Correct me not therefore, dear Father, as I deserve, but in him have compassion upon me : and as for my reformation, thou bearest me with thy rod, so for my preservation, hold me up by thy staff . that I be not confounded utterly, or perish altogether.

Thou seemest as if thou hadst utterly forsaken me : Oh, why art thou so far from me in the woful time of my troubles ? Why stoppest thou thine ears at my cry ? Why dost thou turn away thy face, when I offer the Sacrifice of Prayer unto thee, and seemest not to regard me, though I put my trust wholly in thee ?

O come, Lord, come now at the last, perform thy promises of aid and comfort when most need is : for vain are the helps of flesh, weak is mans Arm, and his heart is not right to equity and judgment, therefore I trusting in thee only, let me not be disappointed of my hope, let me not go mourning, by reason of my miseries, and never find relief at thy hands.

Our Fathers trusted in thee, they called upon thee in their troubles and dangers, and were delivered and freed from that which oppressed them : They prayed unto thee, and were heard : they sought thee, and thou shewedst thy self a helping Father unto them, even when they were ready to be swallowed up of mercyless waters.

Great were thy favours towards all our believing Fathers : but alas, Lord, what am I ? I am a Worm and no Man, yet I believe, Lord, help mine unbelief, I am covered with shame, be thou my glory, that I may glorifie thee among the people that now contemn me, because thou seemest to hide thy face from me.

I am gazed on, and derided, scorned, and despised, because of my miseries : my neighbours that should assist me, disdain me : my familiars that should comfort me, do not only forsake me, but say of me, that all my hope is in vain, my Kinsfolks who should aid me in my necessities, add grief unto my miseries,



100 *A Poor Mans Rest.*

and tauntingly say, I am deservedly fallen, and cannot rise again.

Oh behold this, thou that sittest on high, consider this, and instead of these miseries (increased by such as should friendly visit me) stand thou by me, and afford me the cup of thy Salvation, that I tasting of it, may answer these men, and say, as I am assured, that my Redeemer liveth, even thou my God, merciful, and all-sufficient, who art one and the same forever.

I was cast upon thee as soon as I was born, and thou receivest me : but the faults of my youth, and the sins of my riper years, have caused a divorce between thy love and my lewd life. I am sorry, dear Father, I am sorry for my, fault take me again into the bosom of thy favour : and from henceforth be present with me again, and let me only joy in obeying thee, and let my Soul take comfort of thee, and my whole man be relieved by thee ; for besides thee I have no helper.

O help thou me, and restore me to comfort again : banish all my afflictions as a mist, and refresh my soul with the timely dew of thy relief, pour down the sweet drops of thy quickning Spirit, and let a comfortable calm follow the fearful stormes of this dangerous rempest.

And I will yield thee the praise, who art worthy of all praise. I will magnifie thy name, that workest wonderful things, and bringest to pass that which the worldly ones cannot comprehend, I will declare thy name for ever among the children of men. The righteous shall hear it, and be glad, and the wicked shall quake to see me restored, whom they so long have scorned, and deemed a cast away, because of my miseries.

For thine own names sake therefore, O Lord my God, hear my Prayers, consider my Meditations, help me in time convenient, before I fall utterly, lest the righteous be discouraged by my decay, and the ungodly



godly take heart to persevere the more in their obstinate and malicious ways, whilst they imagine there is not a God, that respecteth the miseries of his distressed children.

*O Lord increase our Faith.*

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*The Motive to the fourth Prayer.*

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**W** Herein the poor man sheweth his accustomed constancy and faith. And feeling the weight of his crosses yet heavy, prayeth that he may not be utterly consumed, nor that his enemies prevail against him, but rather God will furnish him with such ability, as he may pacifie him in paying all men their due: and the rather, for that many do look upon his dangers, both the wicked and the godly; the one in derision, the other in grief. These yet expect what will be the issue of the poor mans crosses. But the godly wishing it to be comfortable; he prayeth that he may see it come to a wished end, for confirmation of their hope in the like dangers; and because the poor man findeth his own infirmities, he prayeth for strength, and seeing his own ignorance, prayeth for knowledge, and looking into his dulness, and cold inclination to good things, prayeth for fervency and zeal; knowing assuredly, that there is no way to attain unto delivery from thraldome, but to walk rightly before the Lord, who is ready to set the just upon a sure rock, against which the wicked cannot prevail. And although Father, Mother, Kinsmen and Friends forsake him, he is assured the Lord supplyeth them all, and by the experience he hath of the Lords readiness to help, having upholden him in former dangers, he will not fail him, nor forsake him, when he is ready to be swallowed up of most merciless troubles.

*The fourth Prayer, wherein he Prayeth for Faith, for zeal and strength, to undergo Gods corrections, and to be delivered from the dangers prepared against him.*

**I** Ord, I lift up my heart unto thee, my soul trusteth in thee, let me not be confounded, let not men have their desires against me, let thy Blessings be poured down upon me, let thy cup of comfort and salvation be filled unto me, and let thy right hand be ready and out-stretched to hold me up, and in thy providence furnish me with the hid treasures of thy love.

So shall I sit safely upon a sure rock, and be furnished with such things as may pacifie such as now are importunate with me for that which I cannot perform; and resting in (danger of their cruelties, have no other refuge, but to depend on thy Mercy and Providence wherein (as in a safe Sanctuary) I shall rest evermore preserved until these dangers be overpast.

Many do look upon me, to see and consider what will become of my miseries, and I continually plead thy free mercy in Christ, wherein thou promisest to cover the multitude of my sins, for which I am thus afflicted: The righteous thereby take hold of hope, and in my behalf with a prosperous and happy end of my desires, encourage me to persevere; for that thy Word, ever sure, warranteth a timely delivery of all such as are penitent, patient, and faithful unto the end.

But alas, good Father in Christ Jesus, I a most sinful man, do challenge no comfort, ease or relief in mine own right, but in the merits of him, in whom thou art well pleased, and in whom thou shewest mercy unto sinners, among whom I am the greatest.

Yea, Lord, I am ignorant of good things, and wander as a beast by nature, in the vast wilderness of this Worlds vanities, having little or no taste of thy

thy saving truth, or feeling of future danger ; but of thee only I have knowledge ; of my self I am weak, but from thee I have all strength ; of my self is misery, from thee is mercy, of my self I am altogether imperfect, but from thee is all perfection, both inward, tending to the consolation of my sad soul, and outward to the relief of my distressed body.

Therefore teach me, O Lord, teach me thy truth, shew me thy ways, and lead me in thy paths continually ; with-hold my heart from every evil thought, and my hands, that they commit no evil, keep mine eyes sincere, and my tongue that it speak no unseemly thing, and my feet from falling.

Regard me not as I am in mine own self, nor deal with me as I deserve by mine own ways, but according to thy tender mercies and loving kindness banish my sins as a mist, drive away my imperfections as a Cloud, and supply my wants with timely relief.

Thou art righteous and gracious, and reformest sinners, and forgiveest their sins.

Be merciful therefore unto mine iniquities, for they are very great. Keep my soul and deliver me, let me not be confounded, nor perish utterly, for I trust in thee.

Thou art the light of my Salvation, the strength of my life, and my refuge, and sure defence in trouble.

In the time of my greatest dangers, thou shalt hide me in thy Tabernacle, namely, in the secret places of thy providence, which no man can find out : thou shalt hedge me, and hide me from them that covet my destruction : thou shalt set me upon a Rock, against which man shall not prevail.

Hearken therefore, O Lord, hearken unto my voice, when I cry unto thee, have mercy upon me, and comfort me.

Thou sayest, *Seek ye my face* ; and what is it, O Lord, but to seek thy help in distress and danger ?

to crave thy favour, and succour in the time of need?

O Father, my soul (by the privilege of thy free Spirit, which reacheth truth in the inner parts) is ready. my heart also is prepared to seek thee, my tongue speaketh unto thee, as unto the lively helper of all that are oppressed.

Hide not thy restore thy face in dis leaseure, which in love thou wilt me to seek : be unto me as heretofore thou hast been, my succour and shield, and leave me not unto the end.

My natural Father indeed that begat me, and my Mother that bare me, may forget me, my Friends that pretend to favour me, may forsake me, when thou rebukest me, but thou canst not forget me, nor forsake me ; for thou in thy Word hast promised the contrary ; and therefore I will not fear to fly unto thee, who givest what Earthly Fathers cannot give, and suppliest my wants, that neither my most familiar, and my dearest Friends can supply.

I should utterly faint, did I not verily trust in thee, and assuredly know that thou hast no respect of persons, and that thou acceptest not of men, as the World doth, by the outward habit and external Glory, but the inward parts decked with Faith ; Fear and Obedience thou likest, and embracest the poorest for piety, and in the proud whom the world doth reverence, thou hast no delight.

Frame thou therefore mine inward zeal, and let not my outward business overmuch deprive me of some comfort among the children of men, and when I cry unto thee, be not as men, who regard not the poor, but with speed hear and consider, and refuse not to answer me with timely relief.

And let not the unflavoury miseries of this life, accompanied with the natural weakness of my Flesh, draw me into the way of the wicked, but let me rather hold fast by thy promised protection, as by the Altar of a lively refuge.

Bow down thine Ear, I say, O Lord, and let me not for ever cry unto thee in vain.

Draw me out of the net that is laid for me, deliver me from the dangers prepared against me.

Thou hast seen my troubles, and hast known my Soul in the bitterness of distress, and yet thou hast not utterly forsaken me, but in mercy hast mightily preserved me from infinite perils.

And now, Lord, even now, seeing my life wasteth in heaviness, and my years consume in sorrow: sith I am a reproach even among my Neighbours, and all my friends sail me, and seeing I am even at the point to perish, be pleased to think on my miseries, and send me speedy relief,

As thy goodness, O Lord, is great, which thou hast laid up as in a treasury for all that fear thee; so let thy mercy appear, and thy providence, and power toward me, be seen among such as think indeed thou hast forsaken me utterly.

*O Lord increase my Faith,*

*The Motive to the fifth Prayer.*

**W**Herein the poor man appealeth unto God, being stricken with a kind of despair, because there be that say of him, there is no help for him in God: He therefore not only cryeth unto God, that he will consider it, but he himself also entreth into the cause why they so say, and findeth it to be, for that they see his store consumed, and his Basket emptied, and his foes furious against him; but he herewith not dismayed, reasoneth against these mens infidelity; who, in these their allegations seem to deny, that either there is a God, or that he careth for, or will, or can help the poor. And yet he presumeth not upon his own integrity, but confesseth God to be just, and rightly may punish sinners, among whom

he is the greatest : and he findeth this temptation to be very grievous, he prayeth God to second his feeble nature, by his free grace, and that he will stay him with his staff, while he is but a weak man, and may easily be burthened above his own strength. But being assisted by God, he assureth himself that no arm of flesh can prevail further against him, than shall be profitable for him : nay, he is assured, that it shall come so to pass, that even they that most upbraid him, shall acknowledge the mighty hand of God in delivering him, and therefore determineth to wait the good pleasure of God, when and how it shall come to pass, and will not be discouraged though men say, *There is no help for him in God.*

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*The fifth Prayer, wherein the poor man Prayeth God to keep him from despair, howsoever men go about to make him afraid.*

**I**N thee, O Lord, I put my trust, and yet there are that say, there is no help for me in thee : but thou art my God, how say they then, thou canst not help me ? sith thou art most loving, and absolutely all-sufficient.

I am indeed brought low and much weakened, I have no helper among the sons of men. This they consider that say, *There is no help for me in thee.*

They perceive that my Basket is empty, they see that my store is consumed, and therefore they say, *There is no help for me, nor recovery of me by thee.*

I ponder these their words, O Lord, in my heart, and keep silence ; I consider their thoughts, yet I faint not : I mark what they speak of me, and yet I despair not, for thou art my God, that canst defend me, my Father that canst restore me, and sustain me ; thou art to me all in all : How say they then, *There is no help for me in thee ?*



Do not these men say in their hearts, Thou art not God, that thus diminish thy power? and that thou art either unable, or unwilling, to help the needy, and to uphold thy distressed Children? but as thou knowest them Lyars, so make them know their vain conceits, by some sure token that thou never falsest them for ever, that persevere constantly, and trust truly in thee unto the end.

Thou art indeed a jealous God, and punishest such as go astray, yet thou art a loving God, and callest thy chosen Children from their evil ways, by a gentle direction.

And therefore foolish and unadvised are they, that measure thy favour towards men, by the fulness of good things, tending to the satiety of fleshly desires, and thy displeasure, by want and affliction, that think that thou lovest them, that thou feedest far with the plenty of worldly Riches and Pleasures of this life, and hatest them that are low by crosses and corrections.

And great is this temptation (good Father) unless thou second our feeble natures by thy grace, being touched with thy correcting hand; stay me therefore, O stay me with thy staff, whilst thou smitest me with thy punishing Rod.

Lay not upon me wretched man, a more heavy burthen than I shall be able to bear. And though thou see it most convenient for me to suffer want, afflictions, crosses, and reproaches in this life; so the end that I be not miscaried with the pleasing vanities of this World, yet withal consider that I am but a man, weak, and unapt to bear the yolk of over-sharp tryals, without such supply of thy blessed comfort, inward, and outward, as may maintain faith and bodily necessities in me, and for me.

So shall I rejoyce in my low estate, and no calamity shall bring me into despair of thy provident protection: I shall be assured that thou art indeed my God, and that whatsoever men say of me to the con-

trary, thou art and wilt be my helper, in the time of my greatest need.

And then shall it come to pass, that even these men shall see how great thy goodness is, which thou hast in store for them that fear thee, and thy mercy, which thou shewest them that trust in thee, even in the sight of the sons of men.

They shall see and behold how thou dost seem to expose thy children, as it were to the fury and rage of the worlds miseries, and yet dost hide them as in a sacred Sanctuary, a place whereunto the proud, and such as embrace vanity, shall never come.

And such as now pursue me, either with hate or reproach, shall see in the end, that there is help only in thee, and that no arm of flesh can prevail against thee, O God, nor against them that trust in thee.

They shall say, when they see the issue of my hope to be good; and that my prosperity is renewed, *Lo, we thought this man mad, we deemed him a casaway; but lo, the Lord, in whom he trusted, hath made him to stand, and his hand hath brought to pass what he desired.*

And I my self shall then consider that I erred, when rashly I said, *I was utterly cast down*; for though when I cried, thou seemest not to hear; when I sought thee, thou seemest to hide thee from me; and when I complained unto thee, thou didst not regard it; I shall then confess, that thy wisdom in humbling me, thy mercy in sustaining me, and thy Providence in relieving me, doth pass the capacity of the wisest men.

Therefore (dear Father) I will yet wait that acceptable time, I will yet attend thy good pleasure and will, and will not indent with thee when, nor direct thee the manner how thou shouldst help me: but submitting my self unto thee, I will hold my peace, though men say yet of me, *There is no help for me in thee.*

*O Lord increase my faith.*

*The Motive to the sixth Prayer.*

**T**He Poor Man finding the troubles of this life grievous unto him still, begins his Prayer with a Meditation, wherein he desireth to leave the Earth, and Earthly things, and to be with God, where all good things are; flying to God, with serious lamentations, for that God absenteeth himself, and keepeth back his comfort, notwithstanding his long crying unto him; And therefore heartily prayeth, that God will hear him, and help him now in deepest of his troubles; being become ignominious to the world, by reason of his miseries, inasmuch as he seemeth to be seen of men, and withal seemeth to be rapt up with the Contemplation of Heaven and Heavenly things. And standing thus ballanced between grief of his crosses, and joy of his comfort to come, he resolveth himself to endure for the time, and reffereth the end, and managing of his course to God alone, to whom he prayeth, that he will so much favour him, as that he may receive such inward Consolation, and outward Comfort, as he may have cause to begin his praise of God here, for his delivery; promising as it were in himself, that he will glory in nothing in this life (howsoever he be advanced) but in God only. But fearing lest he should be deprived of the occasion of praising God, for his help extended; he instantly beseecheth God, that as he is beaven down by his corrections, so he may be raised again by his mercy and providence.

*The sixth Prayer, to learn how to leave the World, and worldly things, and to desire Heaven, and Heavenly things.*

**M**Y Soul longeth and thirsteth for the living God, I desire to appear before his glorious presence, that I may see the good things that he hath laid up in Heaven for them that are his.

For I am weary of my groaning, I faint under the most cruel burthen of the miseries, which he for my sins hath laid justly upon me here in this Mortal Life.

O God, the Rock of my strength, Lord of mercy, why sufferest thou me thus to languish, and find no relief? why mourn I daily, and have no comfort? why cry I unto thee, and thou hearest not? why do my sorrowes increase, sith I seek thee unfeignedly?

Defend me, O defend me, in this time of my greatest danger, relieve me in the time of my most need, preserve me from the mercyless and cruel men, feed me with the hid treasures of thy love, and multiply thy Blessings upon me, for I am poor, miserable, and past help, unless thou help me, and sustain me, O Lord.

Be not far away from me, and put me not altogether to confusion: let me not utterly perish, while there is none to help: I am ignominious in the sight of all men, by reason of my miseries, and miserable, by reason of my sins: I am a reproach unto my Neighbours, and many jest and laugh at my fall.

Inasmuch as I am ashamed to be seen of men, and with I were able to fly out of the earth, and that I might once be, where I might with joy behold thee in thy triumphant Throne, where is neither hunger, nor thirst, nor nakedness, nor want, nor ignominy, nor sin, nor death, but all fulness, and glory, and truth, and joy, and life eternal.

O sweet being with thee, most happy dwelling and abiding with thee?

But

But lo, Lord, this place so glorious, these joyes so sweet, and these comforts so sure, are not attained unto; but with unflavoury affliction in this life. This future, happy, and immortal life, cannot be without the death and suffering of this Mortal Body.

And therefore, Father Eternal, be it unto me in this frail life, even as thou wilt, that I may possess thee, and the joyes with thee of Eternal Life.

Afford me thy favour, let me enjoy thy Blessings, even here in this life, that I may here begin to joy in thee, and here begin to praise thee among the children of men, that they may see and consider, that though great are the troubles, and miseries, and afflictions, which the righteous suffer here, thou yet deliverest them out of all. So shall I also give thanks unto thee, thy praise shall be in my mouth continually, my soul, and mine inward parts shall glory in thee, and glorifie thee.

I will lay unto thee, *O mine hope and my fortress, thou art my God, in thee will I trust*: When thou shalt make me glad again, I will be glad in thee, and when I rejoyce, I will rejoyce in thee; for it is thy self only that comfortest the abject, and deliverest the poor from them that persecute them.

Awake therefore in time, (O Lord) awake, preserve me, that I perish not in these miseries, and lest I being as one forgotten and forsaken of thee, be censured a cast-away among such as see me; and so being deprived of the occasion of praising thee for my deliverly. I be driven from one sorrow to another, and all my hope turned into distrust of any recovery. Hide not thou therefore thy face, forget not my miseries, and be not careless of mine afflictions for ever.

My Soul is beaten down even to the dust, my heart fainteth, my hands become weak, my knees wax feeble, mine eyes are dim, and all the parts of my body are vexed, and I live continually mourning in my miseries.

O see and regard my miserable plight, look upon  
my

my griefs, and ease the intollerable burdens of my calamities, for though thou hast made a great wound by thy corrections, yet, O Lord, thou canst cure it again with spiritual comfort, and not withhold the outward good things, ordained for the comfort of thy children in this life.

Turn thy face unto me, which I instantly seek, send down thine aid which I heartily crave, and have mercy upon me, for I am most desolate and poor.

Rise up, O Lord, rise up, thou that art loving and bountiful : let me rise up again by thee, that am thrown down by thee ; and though my sins (as a sword) have cut me from thy favour let the righteousness of thy Beloved unite me unto thee again, in such sort, as nothing may separate me from thee for ever.  
*O Lord increase our Faith.*

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*A Motive to the seventh Prayer; in which the poor distressed man sheweth his desire, to hold fast the Promises of God, and to shew himself thankful.*

**T**He poor man being lately in an extreme Agony, near unto despair, by reason of his sins and miseries he here begins to rouse himself up again, suddenly crying out, that the Lord is yet his hope, and therefore promiseth to hold fast by him, and not to give over for ever, no, whatsoever troubles do befall him, and miseries assail him ; yea, howsoever the world and worldly things be moved against him, he armeth himself, with Faith in God, to stand with patience in all. Nay, such is his assurance of a more blessed being, after his little time of Tryal, that he affirmeth these crosses that happen here, to be but trifles, and of no weight to be born, in respect of the Future Happiness ; yet because he will not seem fenceless of Gods corrections, and be idle in well-doing, he still solliciteth the Lord for tokens of his  
love



love here ; namely, that he will renew him with spiritual understanding, and cleanse his affections, that he may think, speak, and do all to the glory of his Name, and that his tongue may be an instrument to praise him before the children of men, for his delivery, promising to continue constant till the time appointed.

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*The seventh Prayer in distress.*

○ Lord, thou art yet my hope and strength, thou art an helper in trouble, and dost not hide thee for ever from thy distressed children.

Therefore I will yet hold fast by thee, and will yet trust in thee, while I live and have breath ; I will not utterly faint nor fear, though greater stormes yet arise then hitherto I have endured ; though the Earth tremble under me, and all thy Creatures rage round about me, I will lay still, and confels and acknowledge, that thou art my God, and therefore thou wilt not suffer me to be utterly lost, or perish altogether.

No, Lord, though the Earth be moved, and though the Mountains be tumbled into the midst of the Sea, though the Waters roar and swell, and the lofty Hills tremble at the fury thereof ; yet will I not be discouraged, because I have thee my Salvation.

Should I then faint at the small afflictions, which as little darts, thou shooest at me in love, not to kill me, but to put me in mind of my vanity, and forgetfulness of thee, to call me from mine errors of the truth, from sin, to salvation, and from death, to eternal life ? I must confels against my self, that I have deferred the darts of Eternal death, and to be shut out of the Land of the living : but must yet thinke another, and turn thy heavy displeasure into love and lively relief, and let me once taste, and be refreshed with

with the comforting River, that maketh glad thy distressed children.

O God of Hosts, come and behold my desolation, and cause those thy deadly darts, which so fast stick on me, by little and little to fall away, and cure the wounds which thou hast made.

Bind up the sores of my sorrowful soul, cleanse the corrupted affections of my defiled heart, lighten the dim eyes of my dark understanding, wash me thoroughly from mine iniquities, and purifie me from my sin.

Make me to hear joy and gladness again after my long mourning, give me relief again after my long want, set me upon a sure Rock, and plant me on a fruitful ground among the flourishing Trees, that prosper by the sweet waters of thy lively favour.

Oh cast me not away, dear Father, cast me not away from thy presence, restore me rather to the Glory of thy Salvation, and establish me with thy free Spirit.

Lord, open my mouth, that my Tongue may be an instrument to praise thee for thy liberal relief, and ready help in my need and necessity.

So when thou shalt renew my decayed store, and replenish my empty Basket, when thou shalt yield comfort to my sad soul, and refresh my sorrowful heart, I will surely utter forth thy praise with unfeigned lips, I will give glory unto thy name, and publish thy mercy to all the world.

Oh be therefore unto me a speedy helper, delay not too long to come, my Salvation : for behold, I am in a miserable case, as thou well knowest, poor, as thou seest.

Reject not yet my Petition, who cry instantly to thee for help ; O help, before I perish utterly, hold me fast by thy hand, and lift me up again, before I fall altogether.

Thou hast not promised, I know, that which thou wilt not perform, and therefore I will wait faithfully, for the time is at hand that thou hast ordained for my

my delivery. And therefore by the privilege of a lively hope, which will never make them ashamed that fix it on thee, I will persevere; confirm my hope, and make it perfect, until I may enjoy the lively fruits of thine assured Salvation.

*O Lord increase my Faith.*

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*The Morice to the eighth Prayer, in which the poor distressed man craveth pardon for his sins, the cause of his miseries.*

**T**He poor man, as it were overcharged with the burthen of his miseries, willeth himself wings to fly away from all occasions of calamities, but forthwith checketh his rashness and folly, in seeming desirous to hide him from God that is every where, and cast every where punish the Transgressions of his will. And therefore prayeth, that God will bridle his affections, and give him patience, appealing unto the Almighty, who knoweth his desires to do well, though the perverseness of his nature do draw him into things offensive; and therefore disclaiming his own worthiness, craveth Pardon and Mercy, acknowledging the general weakness of all Mankind, and his own to be the greatest of all; and therefore prayeth for strength, for wisdom, and instruction, affirming him to be most happy indeed, whom he favoureth, by reason of the infinite Blessings that he even here enjoyeth in this Moral Life: although he withal cryeth out against the miseries that do still oppress him, keeping fast hold through hope, that yet God will not suffer him to perish, nor fall utterly, because he is a Rock whereon the righteous, such as do take hold of the Death and Passion of Christ, do rest more safe from all danger, and therefore concludeth his Prayer, with an instant Petition, that God will give him a blessed end of his hope, that he may talk of his Glory, and

sing

sing of his Praise, that all men may see by his example, that God respecteth the cause of the needy.

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*The eighth Prayer in distress.*

O H that I had wings like a Dove, then would I fly away from these troubles, and make mine abode in the Wilderness, among the thick bushes and branches of the Cedars, rather than to endure these intolerable miseries among the sons of men.

But alas, Lord, what do I consult thus with the vain wisdom of flesh and Blood? Thou art God, and were I in the Wilderness, thou art there, were I in the uttermost parts of the Earth, thou art there: were I on the highest Mountains, or in the Bowels of the Earth, or in the Sea, or in the Clouds, thou art there, and canst there also find me out, and there visit mine iniquities with stripes, and my sins with scourges.

It booteth me not to cover to hide me from thee: better is it for me to subject me unto thy will. And therefore bridle my affections, tame the unruliness and fierceness of my heart reform the words of my mouth, teach me right Wisdom, and learn me true Understanding; vouchsafe me perfect patience, and then shall I be nearest unto that liberty which I long for, and best freed from the dangers which I fear, and soonest enjoy the comforts that I desire.

O make no long tarrying, O Lord, but hasten my deliverance; preserve me from the furious storms, and raging tempests that are yet ready to give my wearied soul a new encounter.

Wherefore hast thou left unto us (by thy Word) a Commandment to cast our care upon thee, promising to comfort us, and to ease us? it is not to deceive, but to deliver us.

Thou

Thou seest my desires, and knowest the secrets of my heart, and all my wayes are manifest before thee, If therefore I should justifie my self, thou wilt condemn me : if I hide my sins, thou findest out my corruptions, and that all my righteousness is worle than vanity it self.

And therefore disclaiming mine integrity, I crave pardon, and ask mercy, wherein thou art rich, and whereof thou art most bountiful, even to such as acknowledge their own weakness, wants, and wickedness.

To thy mercy I appeal, I fly unto thee, I depend on thee, I lay my burden upon thee, fearing thee, and reverencing thee, loving thee, and trusting thee. What imperfections, O Lord, seest thou in me, for which thou shouldst thus afflict me ? O wretch that I am, a most wicked one, a corrupted one, defiled within, and without, how can I plead any good duties done unto thee ?

But, good Father, thou art not ignorant of general vanity of man, who is evil in his best wayes, and the most pure of us is imperfect. Pardon then my weakness, and give me that strength, and that zeal, and that obedience, and that perfect love, that thou requirest.

Be unto me a Father to instruct in true Wisdom, be unto me a guide, to lead me in that way that leadeth unto life, that after my long estraying from thee, I may be at last brought home to thy blessed favour again, wherein is life, and liberty, and comfort, and fulness, and joy, and rest, and peace for ever.

O happy is he, that is in thy protection, most happy is he whom thou favourest ; for he is wise, he is strong, he is godly, he is fed, he is clad, he is safe, and he is rich in every good thing.

When he calleth, thou hearest, when he asketh, thou givest ; when he seeketh, he findeth ; when he is sick, thou curest him ; when he is poor, thou providest for him ; when he is sad, thou comfortest him ;

when

when he is weary, thou easest him : when he hungereth, thou feedest him : when he is in danger, thou preservest him : when he is hated, thou lovest him : when he is dead, he then entereth into that life which is Eternal, and then partaketh of the joyes which are unspeakable.

Oh, accept me into thy favour, wherein are so many Blessings certain, furnish me with these Blessings, wherein are so sweet contentations, and bestow on me those graces that make the most despised in the world most honourable with thee. So shall my sorrows be turned into joy, my want into sufficiency, my tears into gladness, and all my miseries into godly mirth.

Deliver my soul from death, keep my feet from sliding, let me walk righteously before thee, and call instantly upon thee, who performest thy promises, and sufferest none to depart empty away, that seek thee with their whole hearts.

Oh send therefore, and save me from them that would devour me, and from that which afflicteth me ; for my soul is among Lyons, I wade as through a raging Sea : I dwell among men set on fire against me, whose teeth are spears, and whose tongues are as a two edged sword : let thy Mercy therefore, and Truth, be my shield and buckler.

Thou hast ever been my hope, help me therefore, and let not my troubles increase, renew my joyes, and set me upon the Rock of never-failing relief, and let my rest and refuge be for ever under the shadow of thy protection.

Bring to pass what is fit for me, and which thou knowest expedient ; let the Righteous see the blessed end of my hope, that they may likewise talk of thy Glory, and speak of thy Praise.

And all men shall say, *Verily, there is fruit for the righteous ; doubtless, there is a God that worketh good for them that are of a perfect heart.*

*O Lord increase my Faith.*



*The Motive to the ninth Prayer, for assurance of Gods Providence.*

THE poor Man, notwithstanding his present heavy burthen of affliction, hath, and seeleth in himself an inward instinct of Comfort, and in meere zeal of Gods Glory, breaketh out into admiration, it were of his infinite Majesty, Power, and Excellency, and consequently, recounteth the innumerable Blessings, and infinite Mercies of the Lord; who so regardeth the frailty of man, as he seemeth to wink at his many evils, confessing it the meer kindness, and free favour of God, that all Mankind is not confounded for disobedience; laying upon himself the guilt of his own sins, for which beyond all other, the Lord may justly punish him; acknowledging that he more offendeth God by his sins, than he can appeale him with his Prayers, and doth more move him to anger by his Transgressions, than he can appeale him by his best zeal; and yet he longeth still to be at one with God, in whom he knoweth there is mercy and love, and liberty, and relief: In hope whereof, and that God will remember his loving kindness again towards him, he will yet trust and pray, and be patient: And yet seeing his corruption still strong to bear down his faith in God, prayeth God to bridle his ungodly affections, lest he fear over-much, and so faint and give over his suit; and desireth by the examples of *Job*, *Joseph*, and *David*, and other Godly Fathers, that endured their troubles patiently, he may likewise be patient unto the end. And thus rowzing up his thoughts, and sorrowful soul, with the sweet consideration of infinite comforts (which his loving God hath ever, and doth daily bestow upon his poor oppressed Children) he resolveth not to faint.

*The ninth Prayer, in which the poor distressed man, acknowledgeth that though God do deservedly punish him, yet he assueth himself, that God will relieve him.*

○ Lord my God, thy name is most excellent in all the World, thy Glory is spread abroad through the Heavens, and thy praise is uttered by all thy Creatures, as in an Universal Harmony, through Heaven and Earth

For thy Mercies are infinite, and thy Blessings without number, that thou hast bestowed upon them all, especially upon the Children of men, who yet amongst all other Creatures, are most forgetful, and aptest to break out into strongest disobedience against thy Majesty, and of thy free Favour and Mercy it is, that all *Adams* issue is not utterly rooted out of the Land of the Living.

And I for my part (Father most loving) cannot hold my self guiltless of infinite evils, whereby I have yielded greatest cause among many, that thou shouldst punish even the whole World for disobedience, but my self especially, I confess worthy of my miseries, and not to deserve the use of the Air to breathe in, nor of any of thy Creatures, to be comforted by them.

Worthily therefore hast thou afflicted me, and worthily mayst thou still visit me: for I see I do rather more incense thee by my sins, than appease thee by my Prayers, I more offend thee by Transgressions, than I can please thee by my best Zeal.

I faint at mine own unworthiness, yet fain would I be at one with thee, in whom is only safety and succour, and assured Salvation, to them that truly reform their Lives, and rightly frame their Repentance, and sincerely follow thy will, which is thine own gift.

All this I desire to perform, and distrust thee not; for thou hast promised pardon to the penitent, and  
relief



feest my miseries what they are, and how many the be, and how heavy they lie upon me; for thou that sendest them, art not ignorant of them; and thou that madest me, well knowest what is fittest to preserve me.

I am brought to the very Pit of Confusion, as the natural man deemeth; but thou hast decreed the time of my delivery to me unknown, that when it cometh I may rejoyce in thee, and not attribute my recovery to the fleshly aid of mortal men, which I have sought in vain; yea, while I called instantly upon thee, that I might acknowledge all help to proceed from thee, and all that the World affordeth to be but the effect of thy Love, of thy Power, and of thy Providence. Oh, blessed is the man whom thou chooseth, and causest to come unto thee by afflictions: For although he seemeth to be a Companion of Death, yet he liveth by the secret sweetness of the pleasures of thy inward Consolation, and safely dwelleth in the Courts of thy Protection, feeding on the lively Assurance of thy Providence and Love, and saith not at any frown of the mightiest on Earth.

So am I assured. O Lord, that thou art my Portion and thou renderest me as a Son, though thou visit me with thy Rod as a sinner: And that thou wilt not suffer me to fall utterly, though thou seem to correct me sharply.

Although I seem to be deprived of all hope of recovery of thy wonted Comfort, because I see no ready mean before mine Eyes, nor present likelihood notwithstanding my long and instant cries. I will not shrink, knowing this, that thy Love is infinite, thy power wonderful, and thy Providence past finding out.

For if the Stony Rock, and the withered Jaw-bone could yield Water to refresh the Thirsty: If thou couldst send *Manna* from Heaven, and Mear by a Raven, and seed to many Thousand People with little shew of Bread: If thou couldst send *Quails* to plentifully

reously in the Desert, with infinite other things miraculously, for thy distressed Children : Confirm my Faith evermore, that I may constantly believe that thou both canst, and wilt in thy good time relieve me.

All power belongeth unto thee : Who then will say, or who can imagine that thou canst not help when most need this ? Who will say thou canst not Love, sith thou so freely hast done these many and mighty things for thy distressed Children that could not relieve themselves ?

But lo (Lord) all things are thine, the Heavens are thine, and the Earth is thine, the Cattle in the Fields, the Fowls on the Mountains, the Gold and Silver, and all that is above us, or beneath us, is thine : Who then can say, thou canst not give and bestow on whom thou wilt, what thou wilt, and when thou wilt ?

Thou makest the Corn to grow, and warest the Earth with thy sweet showers from above, so that even the Beasts also of the Field are fed, as by the Dew of Heaven.

Sith then that thou art Lord of all, and sith thou commandest and forbiddest, sith thou makest poor and enrichest, sith thou throwest down and advancest, sith thou tryest and rewardest, and sith thou dost what thou wilt ; to whom thou wilt, and when thou wilt ; and no man can command thee, or forbid thee, I yield me wholly to thy will, and crave only to will as thou wilt, and do as thou directest in all things. Be it thus dear Father, for his Merits that thou most dearly lovest, that Died, and Rose again for all, and who sitteth with thee, a Mediator for all & for his sake, Father, hear and help me in time convenient. Amen.

*O Lord increase my Faith.*

*A Motive to thankfulness to God, for Comfort and Relief, received of him after long Praying unto him in the time of necessity and affliction.*

*Psal. 28. 7. The Lord is my Strength and my Shield, my heart trusted in him, and I was holpen, therefore my heart shall rejoyce, and with my Tongue will I praise him.*

**A**S no man knoweth how profitable a thing Physick is, but he that hath been Sick, and hath been eased by it, nor of what value faithful Friends are, but he that hath been brought to extrem need, and tasted of their help: So none can sufficiently comprehend, how great the goodness of God is, but such as have been tryed by some Affliction, and felt grievous Calamity, and have been delivered by God out of their dangers, and miseries, or in some measure been eased. And if he that in Sicknes hath received Health by Physick, if he that in his great necessity and want, hath been relieved by Friends, do not acknowledg the benefit received by either of them; Will not all men of Civil Carriage condemn them of Ingratitude? So, and far more worthy is he to be Condemned, that being afflicted by whatsoever means, and so delivered by the Providence and Favour of God, if he stand silent and mute, not endeavouring to give God the Praise and Glory of his delivery. This I confels is my case, and no doubt there is no man exempted out of the number of them whom God hath delivered out of one danger, and affliction, or another; But some being blind of that sight, see no other means of their delivery, but their Self-wit, Policy, Strength, or Carnal means, never turning Eye to the true help, the Power and Providence of God: And that is the cause why (as there were of ten Lepers, but one returned to give thanks to Christ) so few, scarcely one of ten that receive Blessings and



Comforts at the hands of God, return Thanks truly to God for the same, and yet there is not one of what Estate, Degree, or Profession he be of, but must (if he be not an Atheist) acknowledg himself a Debtor unto God in this behalf, who requireth but only thankfulness for all his benefits. Some may say, they were never afflicted, never oppressed, never distressed, never in danger, for they have had continual prosperity, and therefore could never observe, wherein God hath shewed them any such needful deliverance: Some are born noble, some left rich, many preferred to Offices, and that immediately of their Parents, Friends, or themselves, never conceiving that the Hand of God had a share in these. And therefore (if to any) they give the Glory to the wrong means, forgetting their Creator, by whom they were made, preserved, and by whom they were (indeed) preferred to place of Dignity or Profit, by whom they were taught and instructed in the Mysteries wherein they become Glorious in the World, and so become Graceless Usurpers of Gods gracious and free Blessings, in recompence whereof it is often observed, that God (as it were winked at their Vanities for a time) permiteth them to run their own Race, until they fall into some apparent dangers; As some into want, some into disgrace, some into sickness, some into the hands of Enemies, some into gross fatuity and foolishness. In all which they run unto their former vain considerations, seeking redress by wrong means, and finding none; they then consult with some better Guide, who sets them in the way to seek God, who being merciful, refuseth not to be their Refuge that come unto him, at length by Faith and Prayer, who yet will seem not to hear them by and by, when they speak unto him; nor to give what, and when to ask, to make them the more earnest and fervent in asking, and finding at the length Gods favour, and receiving in some measure what they want, then the upright in heart (as David saith) become thankful, having gotten

Comfort from the Lord, they willingly give him Glory : The true Children of God cannot rest contented when God hath refreshed them with his Mercies, till they have truly given the Lord again his due Praises : A mark to distinguish the Children of God from the wicked, who swallow up all Gods Blessings, namely, the profitable and pleasing things of this Life, ascribing the Glory, and doing their Sacrifices (as it were) unto their own Arms for the same : What Blessings soever God doth bestow upon them, they are never the fuller of thankfulness : Nor made thereby the more obedient to God, like the Lake *Assphaltis*, or the dead Sea, whereinto *Jordan* runneth, the water, of it self being salt, becomes nothing the fresher by the sweetness of the quality, nor the bigger by the quantity of the Water of *Jordan* ; they take from the Lord without giving again, like barren and unprofitable ground, that receiveth the Seed, but returneth none ; and therefore is near unto burning (as the Prophet *Hosea* saith) *whose end is to be burned*. Let us therefore learn to be thankful to God, for every benefit received of God, which if it increaseth not thankfulness, it increaseth Judgment. It is a dangerous thing to forget God, in Thanksgiving, neglecting Heaven, and Heavenly things, and to mind the World only, and worldly things : They that Preach unto themselves Peace, without peace with God, in what outward State of Contentments soever they stand in their own Conceits, and in the view and admiration of men, they be but in a slippery State : Though they seem to have no occasion to fly unto God for succour, they are in deeper danger than he whose Estate without seemeth most dangerous, who yet within hath an Assurance of the help of *Jehovah*. Such as to whom Christ spake, *John 16. Verily, verily, I say unto you, ye shall weep, and lament, but the world (such as have all things in the World at their desires) shall rejoyce : And ye shall sorrow, but your sorrow shall be turned into joy.*

You shall be delivered from all your dangers, wherein you shall rejoyce, and glorifie God for your deliverance, whereas this sentence being turned contrary, may be applied unto such, as forgetting their Duties and Thankfulness to God, because they are full, and think they have no need of Gods assistance; *Verily, verily, I say unto you, ye shall rejoyce and triumph, but the Godly shall lament and mourn; ye shall laugh, but your laughter shall be turned into weeping.*

But I will leave the ungrateful worldlings, whom not I, but God will judge, and will only seek to stir up my self and others that are afflicted, to fly unto God, as I have done, assuring them in the good time they shall be comforted. And let Patience have its true work in you that are in any Affliction, and let true thankfulness appear in you, that have been any way comforted by the Lord. Patience and Thankfulness are Qualities, or rather Vertues, observed only in the Children of God, yet are they not in these accounted fools or mad men; for if a man that feareth God fall into Penny, Poverty, Want, or into any kind of misery; or is over-taken with any strong temptation, or tryed by Gods visitation, he is censured according to the Natural and Carnal opinion of the Worldly-minded, who as they are blind in Heavenly things, as in the secret disposition of the things of God, so judge they amiss of the man afflicted, holding him as a man accursed of God, because he is chastened of God: And themselves, whose matters prosper well in the World, to be only Blessed as by desert: And this breedeth such contempt of the Rich towards the Poor, fearing God, and thus usurpeth such reverence of the Poor towards the Rich, both which especially proceed of an over-good opinion that the Rich have of themselves, and of a base conceit they have of such as are of low Estate, though they be the dearest Children of God: Which in the Rich is Arrogancy, and in the Poor, fearing God,

Humility : Yet it often cometh to pass, that the Rich are made Poor, the High are made Low, and the most Glorious become despised : And again, the Poor are made Rich, the lowly Exalted, and such as were before despised, become Honourable, even among men, according to the saying of the Blessed Virgin ; *The Lord sheweth strength with his Arm, he scattereth the Proud in the imagination of their hearts, he putteth down the Mighty from their Seats, and exalteth the Humble and Meek, he filleth the Hungry with good things, and sendeth the Rich empty away.* These are the works of Gods Justice and Providence : His Justice then sheweth it self, when he picketh down the ingrateful Arrogant, and his Providence in providing for, and Exalting the faithful, thankful, poor man.

The first cannot pretend injustice or wrong in God for taking away from him that which he falsely suggested to be his, in such sort, as he was not beholden to God for it : Neither can the other (nor will be) assume unto himself merit to have that bestowed upon him by desert, which he cannot but acknowledge, and thankfully accept to be the free gift of God : As God is Just, so he is Merciful, and even in this case of his Justice, he sheweth Mercy, to the end men may seek and find mercy : And in this case of his Providence he confirmeth his Mercy, and performeth his Promise : The one to move to Thankfulness, the other to increase and continue it : He interrupteth the haughty and high-minded in the way of their Pride, Fatherly to reclaim them from the way of death, the end of Gods Corrections. The Godliest men are many times, and by many means likewise plunged into dangers, but they feel in their sharpest afflictions sweetest Comforts : For though they feel the Rod of Gods Correcting Hand, yet they hold fast by the Staff of his Mercy, praying unto God for delivery, not as they will, but as the Lord will ; not for their own private benefit only, but also and especially, that his Glo-

ry and Power by their deliverance, might be the more celebrated of all that fear him : For there is not a more forcible inducement of Imitation than success : When men see the issue of another mans course, they will in discretion follow or forsake, as is the profit or danger, especially men of one Profession observe time, and mean, and matter, and place, and person of precedent good or evil : And by the same endeavour to frame and shape unto themselves a course answerable for their own private Commodities ; this is the manner of Worldlings : And shall not the Children of God make use of other mens most blessed success of faithful Prayer for delivery out of their miseries ? Who being in danger, seeing before his eyes the manner how another in like peril was delivered, will not seek the same way to be relieved ? It is the nature of true Godliness, to publish every benefit received at the hands of God, as *David* in many places by his own example, and many other Holy men have done ; and lest their examples for us to follow, to the end that all, were it possible, might be partakers of the knowledge of Gods Providence and Love towards all that seek him, with a true Zeal : Contrary to the course of Worldly men, who cover to conceal the means whereby they achieve Commodities, not willing that any should partake of their gain. The man of God having that Celestial Jewel, in what measure soever, willingly and freely maketh all others that are desirous, partakers of it, that they may grow likewise Rich in the same Faith, Knowledge and Vertue with him ; the Godly multirejoyce in him that most excelleth in divine Vertues, not disdainin any for his Poverty, or baseness of his Worldly Estate, but imbracing the Poverty of the Body, and the Estate of outward wants, in regard of the inward Riches of the Mind : For as he that seemeth Rich in outward things, may be indeed a Bankrupt ; so he that is Poor in Carnal things, may be Rich in Heavenly : Else were the miserable poor man more wretched



than any Creature, that walketh or creepeth upon the Earth, flyeth in the Air, or that floatech in the Waters : Of whom all have a contented Being, but the poor-oppressed man hath no Comfort at all, if he be not inwardly comforted of God : In whom if he be truly comforted, his Comfort is beyond all the world can afford.

The worldly Farmer, the rich Merchant, the gallant Gentleman, the honourable Person, and the greatest Monarch without the same hath no true Comfort, but earthly and vanishing shadows of things without true Comfort or Continuance : Yet is not this so taken, nor so accounted ; for the glorious having only *temperē* reverence, receive their Glory from the basest ; but the poor despised, having Confidence in God ; have their Glory from above : Whereunto no Earthly Honour can compare. This then may work in them Patience to bear the burden of misery here for a while, and for every small benefit or Blessing which God shall bestow upon them, to be truly thankful, and yet not to deject themselves, and be so careless of their Estates, as to neglect all lawful means of worldly prosperity, because Poverty, Affliction, and Persecution in the Godly, seem to be a Glorious Title, bearing as it were the Crois of Christ thereby : But so far to endeavour to achieve necessary Ability and outward peace, as that Ambition may be far from the thought in desiring, and avarice in using, or repining against what God sendeth : And to be careful, diligent, and faithful, in the execution of their Calling, praying for a Blessing at the Hand of God ; and if in-deavours prosper, always to return for all things praises unto God, that maketh all things prosper unto us : And if the industry of our Bodies, and the continual care of our hearts, cannot attain to that which we think we must rest contented with the portion allotted by him unto us, who knoweth better what is fit for us, than we our selves, and yet never to give over praying unto the great Giver, who will never fail to



add more and more Comfort as he seeth most just occasion best known to himself, and can turn all our Crosses and deepest Afflictions to our greatest Consolation, when the best and most pleasing Earthly delights, tend to the evil of such as have them ; or either abuse them, or be not thankful for them. Such as are ignorant of the Discipline with which God useth to instruct and educate his Children, can conceive no Comfort in Crosses, because as they are strangers from the School of God, so learn they not the things belonging to such as are Gods Disciples : But condemn what is to be approved, and approve what is to be condemned ; holding no man happy, but he that prospereth in his wayes, and he to whom all things succeed according to his hearts desire ; when indeed nothing is more dangerous thanfulness of all things, which breedeth security, and security killeth other Vertues, and reviveth all Vices : Carnal security plucketh up Faith (as it were) by the Roots, Faith being the Tree of all Vertues, it dying, neglect of God and all goodnes begins to branch, and bears forgetfulness of duty to God and Men. Where then is thankfulness : Where is giving Glory to God ? Where is Prayer and seeking to God for Blessings, when he findeth no cause to ask for what he supposeh he enjoyeth ? Blessing himself in his own wretched Estate, which he foolishly deemeth a most worthy and incomparable portion. But he that is Godly, abandoneth all carnal security, acknowledging himself, never in so great danger, as when he Carnally thinks himself most safe, and therefore taketh continual occasion to fly unto God for daily supply of daily wants, having no assurance of the continuance of any earthly thing, but from day to day ; and therefore daily and hourly acknowledgeth the goodness of God, in giving him what he daily enjoyeth. He forgetteth not that all things that he hath, he hath from God, his Creation, his Life, the use of all his Limbs, his Senses, his Food, his Rayment, his Health, his Ables

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nels to perform the least duty in his Calling ; and whatsoever else, inward or outward, he holdeth them at the will of the Almighty, to whom he prayeth for all Graces and Divine Vertues, that he may be furnished with that riches that none can possess but such as have them from that great God, who giveth to them that ask, and upbraideth no man, neither denyeth he any mans request, if it be according to his will revealed in his Word : And for all that he giveth, requireth only true Thankfulness for requital : Not that Thankfulness, which some carnally minded Rich men would seem to afford him, a Cap vailed with both his hands, with words only, *I thank God* : This may be Counterfeit, and Lip-thankfulness, which God respecteth as the offering of Hypocrites. The Organs of the Tongue and Lips, are necessary Instruments to declare the meaning of the Heart, if they move by the power of a feeling Spirit : But if the Mouth speak in these Divine Offices what the Heart inforceth not, it shall only not profit, but witness against the Heart and Conscience that deep dissimulation before Men, and hypocritise before God, that shall work their own just Condemnation. But we must fall down upon the Knees, not only of the outward Body, but of a lively feeling Heart, and acknowledg, all we have received to be his Blessing, and especial Gift : Which if we can rightly perform, it will follow, that of the same Faith will proceed with words of Thankfulness, works of Obedience, which God accepteth above all Sacrifices whatsoever. But who so still asketh and receiveth Blessings, and only saith, *They are the gifts of God*, and disposeth of them contrary to the Rule which God hath prescribed in his word, that thankfulness will return into his Bosom as sin, and he be repured a plain Usurper of his Blessings. For, as when a man by fair and flattering means obtaineth any thing of his Friends, and having obtained it, rejecteth the kindness of the Giver, and becometh ingrateful and unkind, what is it but meer

Extorting all the thing obtained? Although the All-seeing Eye of God foresee the heart, and knoweth how, and to what end we ask, whether for our own gain, or his Glory: And he often bestoweth great benedictions upon men, never desiring them in open speech. The very groans of the Heart ascend unto God, and God is moved even with the meer desires, and that oftentimes when they proceed not of Faith; yea, granteth the very things that the wicked long for, but not for their Comfort, only to fulfil their carnal Appetites, to make them so much the more beholden to him for their Worldly and Corporal Prosperity, and make their Condemnation so much the more just, by how much they are inexcusable for not serving God in true Obedience, which is the sum of most acceptable thankfulness for all Blessings. It is the nature of men to cover earthly things, which we see God giveth to the evil as well, and in greater measure than the Godly, yet are the Godly far more thankful for their smallest, than the wicked for their greatest portion; which last do hunger and thirst continually, to add more and more corporal means unto what they have: and no abundance can make a stay to their coveting, neither can there be satisfaction to the covetous. And howsoever it increase, all their thankfulness is swallowed up in their Chests, or cast upon their Fields, given to their wits, to that Art, or drowned in their vanities, the Back and Belly have their condign gratifications of the most, and they are most beholding to some, who rest as much Indebted unto these two, in answering their necessity, as unto God in a sort, to whom they owe many, and will never pay any thanks. And yet the prophaneſt of these will say, that all the things they enjoy, are the gifts of God. But as for the Cordial and true Thankfulness, it is a Language unknown unto them. The Blessings of God to many, may be compared to sweet showers, and our hearts to dry ground, receiving them to refresh it when it is weary, but returning no drops

drops back again: No more do unthankful men return condign thanks for Gods greatest benefits, but as the Sun by his Force and Exhalations, draweth up the moistures of the ingrateful Earth by force; so when men can keep their usurped and extorted earthly Blessings no longer, then they bestow them, and yet oftentimes not at all consulting with the true owner; God the Lender, but bestow them to some such ends as are displeasing unto him, as was their former abusing them. They dispose of them by their wills, as it were against their wills: Their Testaments are as Testimonies of their unwillingness to leave what they so dearly loved, which proveth their gross ingratitude, even in their last Confitt with Death, who commonly is not so cruel an enemy, but he telleth a man by one token or another, that he must prepare himself to endure his encounter, sometimes many Dayes, many Months, and often many Years, before he shew his uttermost force: In all which time, the most forgetful, and most unthankful man might call himself to mind, and consult, and consider wherefore, and by whom the things he enjoyeth, were bestowed upon him: If by his own deserts, or by his own meer industry, let him then kiss his own hand, as the Author of his happiness, but if it came of the free gift, and meer benevolence of God, let him rather cut off his hands, than rest unthankful to God, who can turn (as we see) Weal:th into Wretchedness, Mirth into Mourning, Health into Sicknes, Strength into Weakness, and all whatsoever a man in this World delighteth in, into Bitterness and Wormwood: All which may be assured to turn to their good, whosoever rest patient and thankful. Who then will not afford so small a recompence for so great Blessings?

And all thankfulness is comprehended under this one word, *Obedience*, Sacrifices were acceptable duties done in their time unto God, but Obedience is more acceptable than all other kinds of Sacrifices. This Obedience consisteth not in the outward Cere-

monies of performing only the outward Duties required at our hands, as to live in this World, without doing hurt to others, in paying that we owe, in doing good to such as do us service, and to love them that love us : But in doing good to them that do us hurt, in forgiving them that offend us, in loving them that hate us, in feeding them that we see hunger-starved, in cloathing them that we see want their corporal covering, in comforting the sad and sorrowful, in visiting such, both with Counsel and Aid, that have not their wished liberty of Body or Mind, and in performing such other Offices of Christian commiseration and pity, as are commanded us in the Word of God to be done towards our Brethren and Neighbours. These are outward works ; which being performed by a feeling Heart, touched with the Spirit of God, are sweet Sacrifices to God, and are accepted of God, as that true thankfulness which God requireth in recompence of our abundance, which God so freely and lovingly bestoweth upon us above others in this Life : And for his Spiritual Gifts and Blessings, as the Blessings of the inward peace of Conscience, the Blessing of the knowledge of his Word and Testimonies. the benefit of Faith, of Repentance, and of other Divine Graces. he only requires the true-use of them, as to love him above all things, to live in Sobriety, Temperance, in his fear, in the exercise of true Religion, in Prayer, in Hearing the Word Preached, in Reading the same with Reverence, in continual going forward from Faith to Faith, from one Heavenly Vertue to another, and in behaving our hearts inwardly, in such a lively and willing remembrance, and execution of his Divine will, as nothing may miscarry us from what he hath commanded, or draw us into what he hath forbidden.

Thus, if he find us prepared, he will then, as he hath promised, bless us more and more, and give and bestow upon us more and more of his spiritual benefits, and add unto our Stock and Store, such abundance



dance of all necessary outward things of this life, as we shall not only be able to Feed, Cloath, Maintain, and Relieve our selves with wished Contentment, but will give such continual increase, as we shall be able to perform these former duties to his needy Members, and whereby not only testify to the World our Faith by our Works, who will glorifie God for us : but God shall see our Faith in him, and approve our outward works amongst men, to be good by our Faith; these being the fruits of true Obedience, and Obedience the most acceptable Sacrifice of Thankfulness, a work not only painful or tedious, but most sweet unto the Soul, let us imbrace it as the true Wisdom, which for the sweetness; passeth the Hony and the Hony-comb, and for preciousness and worth, is of more value than the finest Gold, or dearest Earthly Jewels. Who will not then apply his heart unto this most acceptable thankfulness, to which is promised a new and daily renewing of Blessings ? One Blessing shall follow another, as the sweet drops of the Morning dew : Happy is the man that is in such a case. But most unhappy the man forgetting God, and Gods benefits ; nay, who offereth the Sacrifice of Praise in a false, or a cold, or a counterfeite manner, as *Cain* did, who would be seen to give unto God part of his Earthly abundance, but because it was done with no true affection, it was not accepted : No more are these unworthy Praises which many worldlings seem to flatter God withal, offering the Sacrifices not of idle, but of hateful Fools, though in common Speech they can make semblance of great Piety : As when they speak of Gods Blessings, the increase of their Corn, Oyl, and Vine, the prosperity of their Cattle, the long continuance of the Health of their Bodies, good Success in their Affairs, they can use an outward kind of Humiliation, bowing their counterfeite Knee, and vailing their dissembling Bonnet ; as if the true praise of God consisted in these Ceremonies, when indeed their Hearts are full of Avarice, their Hands of Bribes, and



and their Lips of Dissimulation. Hath God respect to these kind of Offerings? No, he accepteth the Obedience of his VVill: And his will is, that thankfulness to him (being in Heaven not seen) should begin in Earth in doing good to our Brethren, whom we daily see: Else, though God vouchsafe to set (as he did upon *Cain*) a Mark upon such ungrateful Dissemblers, that they come not into misfortune in this Life, like other men, yet it shall be a Mark of their Reprobation, which they shall carry with them to their Eternal Graves. Had not the men of the Old World great Blessings of the hands of God? But where was their Thankfulness? *The Earth was full of cruelty*: A base recompense of so many Blessings: Yet did they think themselves very secure, yea, when God in his secret Justice prepared their general confusion. Was God so strict in observing, and so severe in punishing the whole world for Unthankfulness, having but the Law of Nature for their Guide? And will he be less to a Stiff-necked people, or to one disobedient person, having the use of the word? Is not mans unthankfulness towards man censured in most evil part by man? How much more mans unthankfulness to God? *Laban* found great benefits, and many Blessings to grow unto him in his earthly estate by *Jacobs* faithful and true service, yet how unkindly did he reward him? *Gen.* 32. 1. Yet see the mercies of the Lord, who seeing thankful *Jacobs* afflicted heart, under his ungrateful and severe Master, wrought his delivery, and sent him from cruel *Laban*, rich. But did *Jacob* attribute his success, and increase of his wealth, to proceed from his care and industry? Or did he attribute it to his Art of speckled Rods? No, he confessed by what means he was so blessed; namely, by God, to whom, as to the Author of all the good that befall him, he gave the Glory, saying (at his return) *Over this Brook I came with my staff, and with scrag only; but lo, Lord, I now return with mighty droves.* Here was the true and lively Image of the Sacrifice of

of praise in Godly *Jacob*, and the very Picture of Ingratitude in unthankful *Laban*, giving thanks neither to God nor man for his prosperity.

Many *Labans* now live, that receive the benefits of poor mens Travels and Endeavours, and at the hand of God rich Blessings : And yet they will not admit either the help of man, or the Providence of God, to be the means of their Advancement, but their own Wit, Policy, Desert, or humane Friendship : And to defend their gross and impious Ingratitude stick not to affirm, that the Servant that laboureth is worthy of his Hire : I am (saith this Carnal Logician) the Servant of God, and therefore worthy of the gifts I receive from him. Such hellish Syllogisms worldly men, the Scholars of Perdition, can frame against themselves, not finding the subtilty of the Devil in these Arguments, who striveth to colour by his Sophistry, this Erroneous conceit of theirs, in assuming desert to receive good where they deserve to receive evil evermore.

The Servant of an Earthly Master may perform in some measure his Masters work, and may thereby deserve his promised Hire ; but who so thus pretendeth himself to be, or is indeed the Servant of God, by whom a lawfull Calling may be assigned him, whosoever he made in the Execution of his External Vocation, yet he cometh so far short of his true duty commanded, as he not only meriteth no Earthly or Temporal benefits, but to be corrected with many Stripes. As who so looketh into, or compared his own performance with the Commandments of God, shall find himself so far behind with God in Thankfulness for his least benefits, as he shall be driven to confess he is unworthy of the Bread and Rayment (be it never so mean) that he enjoyeth, which also how mean soever it be, it is the gift of God, and no other, nor by any other means made ours, but in Christ alone, without whom the greatest Riches, the most glorious Estate, and most wished earthly prosperity

becometh a curse unto them, that make them not theirs by him that is blessed for ever. Heathen men are thankful unto their false Gods, for the supposed good turns they do receive of them, and in recompence they do not only give verbal thanks, but will offer unto them even their dearest children in Sacrifice, to shew their thankfulness. And yet such as receive every day new Blessings of the true God, yea, although their plenty and health never so much increase and continue, they will not offer unto him the least part of their superfluous store, in giving it to the poor, in whom even Christ himself maketh Portions for a cup of cold water (as it were) and yet can hardly obtain it at their hands, that will not stick to affirm they are most thankful to God. But know, that God will not be served as men are. Masters can no further judge of their Servants and their Service, than they see: The Idleness and Loitering of their Servants, they may in presence observe, but the hidden and concealed falsehoods they cannot discern: And if it be discovered, it is but by doubtful means, as by conjecture, or report: But our great and all-knowing Master, hath never his eye from his work: Nay, he seeth and knoweth our wits; the secretidleness or vanity of the heart; Howsoever the Hands or Lips may seem to labour to the praise of God before men, he can find out our counterfeited holiness, and dissembling thanks. It is no boot to tell them, *We be thankful to God*, though men cannot reprove us, nor distinguish between our dissimulation and true thankfulness. VWho would or could have condemned *Ananias* and *Saphira*, that voluntarily gave the most part of their Goods to the use of Gods people, and yet the Holy Ghost finding their hypocricie, gave them the reward of death for that which they concealed from men.

Man could not have found out the bribery of *Gehazi*, nor the hypocricie of *Judas*. It is a dangerous thing to dally with holy things, much more to dissimble with him that is most Holy. In-

Ingratitude is a contemptible Vice, yet not so odious as is Hypocritical unthankfulness: For by the one, man findeth apparently, who are thought unworthy of a second good turn; but by the other man is drawn to do a favour to the undeserving, that by dissimbling insinuation and counterfeit thanks for a former, obtains a second kindness, when in truth he is merely unthankful for both: But God is not thus over-taken, he cannot deceive by dissimbling gifts, nor be deluded by counterfeit thanks. And yet God oftentimes giveth new gifts, as Health, Wealth, Honour, Office, favour of Friends, a good Wife, and dutiful Children, and many such like Earthly Blessings to the most unthankful, by which the minds of Carnal men are so much the more besotted in observing that all things succeed so well, they think God is well pleased with them, flattering themselves, that they stand much in Gods favour, because their occasions succeed better than other mens, persuading themselves that to keep a formal and moral course of life among men, and to make superficial shew of thankfulness unto God, and at their death, to allot some manner of forced Benevolence to the VWorld, as the building of an Almshouse, Hospital, Colledge, or such like, is so high a Recompence to God for the Loan of his benefits, as he reſteth rather in such a Benefactours debt for this good deed, than such a vain glorious giver indebted to God, for his long using and abusing of his Benefits.

By which, I condemn not such works, tending to charitable uses, as are done in due time, and by men, first seeking to be themselves in the true favour of God, before they so seek the Glory and Condemnation of the world: For I presume to say, that the bestowing of mens Goods, while they are their own, by their own hands in secret to the needy Members of Christ, is more acceptable to God, than the former (though commendable) intendments after their deaths. VWhile we live we knew what is for the time in our  
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disposition, but after death we cannot take knowledge what course will be taken with that we intend to best *Actions* : Neither doth the given after Death restitute mans assurance of Gods Providence, as doth the liberal giving in time of life : For who so keeps his treasure till he die, he leaveth it perforce, and against his will, which no man can deny : And though he grieve to forego, he cannot fear to want them : But he that giveth in his life-time, giveth in assurance that he that gave it him, and made promise of rewarding the givers to the poor, dependeth so surely thereupon, as he shall never want what may be sufficient : VVhich indeed is a worthy Testimony of truest thankfulness to God, for the things he enjoyeth in this Life.

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*Preparatives to Thankfulness.*

**S**alvation belongeth unto the Lord, and his blessing is upon all that are his. *Psal.* 3. 8.

The Lord hath heard my Petition, the Lord doth receive my Prayer, *Psal.* 6. 10.

I will praise the Lord with my whole heart, I will be glad and rejoyce in thee, O thou most High, *Psal.* 9. 1.

Lord, thou hast heard the desire of the Poor, thou preparest their heart, thou bendest thine Ear unto them, *Psal.* 10. 17.

In my trouble did I call upon the Lord, and cry unto my God: he heard my voice out of his Temple, my cry came before him, and he helped me, *Psalms* 18. 6.

I sought the Lord, and he heard me; yea, he delivered me out of my fear, *Psal.* 24. 7.

Taste ye, and see how gracious the Lord is, blessed is the man that trusteth in him, *Psal.* 34. 8.

Let the Lord live, and blessed be my strength, and the God of my Salvation be exalted, *Psal.* 18. 46.

Thou



Thou art my Lord, my well-doing extendeth not to thee, but to the Saints that are in the Earth, *Psal.* 26, 3.

**T**Hough men by their best gifts cannot enrich God, yet they must bestow Gods gifts to the use of his Children, and that is the best recompence they can make unto him for all his Earthly Blessings, and to be obedient unto him according to his will revealed in his Word, is the Sacrifice wherewith he is pleased for all his benefits Spiritual, and Corporal, which who so neglecteth is meely unthankful, what shews soever he maketh of outward Thankgiving. Therefore every faithful receiver of any his Blessings, will fall down before his Majesty, in this, or the like manner of hearty unthankfulness, to manifest with his words the inward willingness of the heart.

*A general thanksgiving unto God, for all his  
Benefits Spiritual, and Corporal.*

**E**Ternal God, and Ever-living, and most loving Father, I the poorest and most unworthy of all thy Creatures, do bow and prostrate the Knees of a truly thankful heart unto thy Majesty, yielding unto thee all humble, unfigned and possible thanks for all thy Fatherly Favours both Divine and Corporal; above all (O Father) I thank thee, for that thou didst elect and chuse me to Salvation before all Worlds: For that thou Createdst me being nothing, and being born a sinful Reprobare by Nature, didst Redeem me from Satan and Hell; and Adoprest me one of thine own Children, by thine own Sons Blood, in whom, and for whose sake, thou acceptest me an Heir, with thy Saints, or the glory of Heaven. And for mine assurance here in this life, hast given me not only thy promise in thy word, but hast sanctified me with thy  
holy



holy Spirit, whereby I believe : And can in some measure resist the motions which rise in me, by means of that Original corruption which I brought into the world, and bear about me, which could not but condemn me, were it not that the Death and Resurrection of Jesus Christ the Righteous, did justify me by a lively Apprehension, and a faithful feeling of his most free merits, working for me, and in my behalf.

These most sweet Spiritual favours so far surmount the apprehension of the most wise in the world, and any feeling to the comfort of Carnal men, that they cannot assure themselves of their own Salvation, a more miserable estate than which cannot light upon men. How much then, Lord, am I wretched Creature, bound unto thy free mercy, in choosing me to be one of thine own by Adoption, and to give me the earnest penny of thy Spirit to assure me thereof, and that so far from presuming upon any desert of mine own, as I wholly condemn myself, and acknowledged all my hope and assurance to be wrought in me, by thine own free love. I am unworthy, deserving nothingless, deserving rather thine heavy and high indignation, and consequently thy just Judgments ; whereby instead of my free Election, I should be rejected, instead of my Redemption, I should be condemned, and be retained in the fearful power and bondage of Satan and Hell, instead of my Sanctification and Justification, I have merited Reprobation : And yet dear Father in the abundance of thy favours I have, and do enjoy the Blessings of all Spiritual Comfort and Contentment, and withal have enjoyed to many Corporal Comforts, and Earthly Graces at thy Hands, as are more in number than my sins, which are more than the dust of the Earth : My life I had of thee, the continuance thereof of thee : The health of my Body thou preservest, and when I have been sick, thou hast healed me. In my hunger thou feedest me, and refreshest me, when I am thirsty, thou

thou clothest me, and which is more, thou bearest me as the Eagle doth her young, even upon the wings of thy Providence, so that I have been delivered from infinite of imminent dangers, both from the peril of the Sword, and the Plague, and from the violence of many misfortunes which might have befallen me, whereby had I not been protected by thee, I had perished long ago, and many times being poor, thou hast relieved me; being envied, thou hast kept me from the power, and open force, and secret devices of my many enemies. And moreover, which is not the least (Lord) thou hast not only given me the use of my Limbs, and service of my Senses, but hast taught my heart to conceive, and my hands to perform that, by which, in thy providence, I profit in my Calling, and live. How then most gracious and loving Father, am I bound unto thy Divine Majesty for such, and so many Heavenly and Spiritual Blessings, and Corporal and Earthly benefits, the least of which as I have not deserved, so can I not make recompence unto thee for the least? But as thou hast freely bestowed them all upon me in Christ, so in Christ I return to thee the glory in whom thou art well pleased, and in him reconciled unto me, or else would the benefits which I receive, become rather a Curse than a Blessing unto me.

Oh that I were rather of Wisdom sufficient, of Power able, in Disposition willing, and in Zeal so fervent, as I might pour forth thy deserved Praises with a joyful heart. But good Father, accept the Sacrifice of my willing mind, and impute not unto me either weakness or unwillingness, unthankfulness, or forgetfulness of this high duty, soasmuch as that All-sufficient Lamb sacrificed for me, mediath as well for me, and in my behalf, as my inward thanksgivings, and presenteth them upon thine Altar of mercy, as he ever presenteth unto thee my Prayers for pardon of my sins: Of my self, Lord, I cannot bring thee *Abels*, or *Elias* Sacrifice, but an heart of true thank-

Thanksgiving, which it may please thee to accept, as thou didst the Sacrifice of Bullocks and Goats. And let me, Lord, be truly able to offer unto thee *Dauids* morning and evening Sacrifice of praise, especially that most sweet and prevailing Sacrifice of filial obedience which thou so much acceptest: And although it can merit no favour at thy hands as it is my work, yet being sanctified in Christ, it is the especial mean, not only to discharge my duty in part, but to obtain new and continuing blessings and benefits at thy hand in Christ: To whom with thee, and the Holy Ghost, be all honour, power, praise, and thanksgiving, for evermore. *Amen, O Lord increase my Faith, and make me evermore thankful.*

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*Another Thanksgiving, in and for Gods gentle Corrections.*

**O** Eternal God, Powerful and True, which bringest down to nought, and again advancest: Thou in mercy often Correctest thy dearest Children, and holdest them in by afflictions, lest their over-much liberty should give them over-much scope to run astray, and consequently to sin, and dishonour thy Name, to their own destruction. Therefore, O loving, and most merciful, and dear Father, I do yield thee thanks that thou hast visited me with Crosses, and beaten me with gentle Afflictions, and corrected me with Fatherly Chastilements: For they are thy loving Imbracements, welcome to the Spiritually minded, irksome yet to Flesh and Blood, that favour not of any thing contentedly, but of Sin, Delights and Vanity, Baits and Snares of Death. Good therefore is it for me, dear Father, that thou hast humbled me with thy loving Corrections: And great is thy favour, yea, and thy Providence and Power, past all the capacity of the wisest; For lo, Lord, and I have found favour in thy sight, I have received com-  
fort

at thy hands, even in the time of my deepest affliction ; yea, when I was cast down, and in the conceit of mortal men, confounded altogether, thou yet didst take me up, and didst not suffer me to perish utterly : For when mine enemies laid wait for me, and snares to take me, and intended my destruction, they were by thee prevented of their purpose, and when they hasted to take me, they stumbled and fell, and I escaped from them, as a Bird from the snare of a Fowler, therefore do I give thee the Glory, I praise thy Name, and I will magnifie thy Goodness for ever.

O Father, who hath looked upon me in my troubles, but thou ? Who hath sustained me, but thou ? Who hath fed me, but thou ? Who hath preserved me, but thou ? Who rook me out of the Lyons mouths, but thou ? Who relieved me when I wanted things necessary, but thou ? Who hath delivered me in the time of danger, but thou ? VWho shall have the praise and glory, but thou the God of my Salvation, and mine everlasting Refuge ?

But what recompence, dear Father, shall I make unto thee ? VWhat reward shall I give thee ? VWhat sacrifice shall I offer thee ? I am a VVorm and no Man, and have no good thing to present unto thee, but only I say and confels, and acknowledge even from my heart and soul, with my Tongue and Lips, that thou only art God, only good, only able and willing to help the Poor, to relieve the Distressed, to comfort the Abiect, and to deliver them that are ready to be swallowed up of merciless waves.

I am poor, yet thou providest for me : I want, and thou givest me things expedient : I have Enemies, but thou defendest me from their tyranny : I am feeble and weak, and fearful to fall, but thou dost yet strengthen me, and uphold me : Thou leavest me not in misery, thou forgettest me not in my calamity, thou dost not ever hide thee from me, nor turn thy Face when I seek thee, but thou rather hearest me before

before I call, and preparest me Salve, before I unfold my Sore, and givest before I ask more than I can desire : Yea, Father, when I think my self overwhelmed with the troubles that like raging waves do follow one another, thou takest me up, and settest me on a sure Rock, and when I begin to slide, and my Faith seemeth to sail me, thou even then with thy helping Hand dost hold me up ; So that neither the waters of this worlds troubles can altogether swallow me up, neither I altogether so fall, as if there were none to help me up.

Therefore, O Father, full of Love, full of Power, full of Compassion, and Patience, to thee only I yield praise for my present relief, and comfort : I thank thee for thy loving and Fatherly help, who art absolute in thy Providence, and therein raisest means to support thy Children when they are in danger. And as thou of thy free favour in Christ thy beloved, hast at this time, and for ever delivered me, yea, when I was past hope ; so continue my loving God, and Helper, and Saviour unto the end : And as thou seest my soul in adversity continually : So be thou my continual Helper, that I may still sing unto thee the song of praise : For thou art worthy to be praised, Oh, thou art worthy to be praised ! to thee be praises for ever. *Amen.*

*O Lord increase my Faith.*



Psal. 18. 2. The Lord is my Rock, and my Fortress, and he that delivereth me; my God, and my Strength, in him will I trust: My Shield, and the Horn also of my Salvation, and my Refuge.

*A Thanksgiving to God, for that Enemies have not prevailed according to their desires, with Prayer to prevent them.*

O Lord of Hosts, Lord of Heaven and Earth, who defendest David from the malice of Saul, *Herebiah* from the power of *Senacherib*, and all thy Children from their enemies, so far as was ever expedient for thy Glory, and their souls comfort: I thank thee, and blessed be thy holy Name for ever, for that thou hast not suffered mine enemies to triumph over me, but hast most graciously delivered me from their malicious devices, and hateful inventions. Thine Eyes have seen their laying in wait for me, and their wicked Practices, and in thy Providence they are fallen, and I stand; they snared, and I am delivered; they are punished, and I am preserved. But it was not mine own policy, mine own power, wisdom, or sword, that hath kept them back, it was thine own will, thy work, and thine is the Glory: Neither have I elcaped their wicked practices, because I was just, nor because I was innocent; Neither of which deservert so much, but it was thine own free mercy in Jesus Christ, by which they are snared, and I am delivered: And I do acknowledge it, and do confess before all men, yea, I do publish thy praise for thy goodness, who art my strength, and my Salvation: Be thou evermore so, and I shall never be moved; be thou my Rock whereupon I may evermore rest safe. And grant that as I have seen thy Salvation, tasted of thy saving health, felt the power of thy Right Hand, and been partaker of so many



many of thy benefits and blessings ; make me able to glorifie thy Name, that as thou hast now disappointed mine enemies of their hope, and weakned their power ; as thou hast scattered them, and brought their devices and imaginations to nought : So, Lord, stand alwayes by me, and as they have made a mock of me, trusting in thee, so let shame besal them for their cruelties ; let their mouths which speak lies be stopped, their arms still weakned, and their hearts wax faint, whensoever they shall attempt their malicious devices against me again, when they shall compass me about with the multitude of their wicked imaginations, then let the multitude of thy Mercies over-match them. They had sought my hurt without a cause, and therefore fell without my force : Thou rookest my cause into thine own hands, and hast brought me out of the snare that they have laid, and taken them, for thou judgest right ; Let them therefore know that it is thou that hast done it, and although they say in their hearts, *The Lord will not see, nor consider* ; Let them find that thou seest and considerest their practices, and let them understanding that thou regardest the cause of the oppressed : let them never have power to rise up again against me, let them never prevail : Let me evermore rejoyce in thee, O Lord my God, my strength, and my Redeemer.

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*A Thanksgiving to be used after the return of  
a Journey, or come to some Inn or Place of  
rest.*

O God of all Goodness, Mercy, and Love, I give thee most humble and hearty thanks, for thy Divine Providence, in leading and conducting me in this my Journey, and for preserving me from dangers in the same, wherein I do acknowledge thy good-

ness towards me ; who as thou didst even by thy hand conduct *Lot* out of *Sodom*, so hast thou taken me, as it were, in thine Arms, and delivered me from peril. And as thou didst send *Raphael* thine Angel to conduct *Jobias* ; And as thou didst lead the Servant of *Abraham*, and didst guide *Jacob* in their Journeys, even by thy Holy Ministering Spirits : So do I acknowledge that thou hast been this day with me in my Journey, thou hast brought me in peace and safety unto this place, wherein I may take my bodily rest and refreshment, having graciously protected me from many secret dangers, not only of Enemies, Robbers, and Thieves, but also from danger and hurts of my Limbs, which are commonly incident, and do besal even thine own Children ; blessed be therefore thy Holy Name for ever, I give glory unto thy sacred and most glorious Name, for that thou hast not only preserved me, but hast also blessed my Journey with such success, as in thy Wisdom is most for my comfort and profit : For in all things thou knowest better what is fit for man, than man : And therefore as thou hast been pleased to deal with me, or shalt think hereafter fit for me, grant that I consult not with Flesh and Blood, to find the expediency of the success of my Journey, knowing this, that we are ignorant of the things most convenient for us ; And therefore whatsoever doth or shall succeed by thy Providence, give me Witdom, Patience, and Thankfulness to imbrace the same.

Let me never forget the words of thy Mouth, thy Promises made unto thy Children, that *All things shall work together for the best for them*. And therefore I do assure me, that thou hast brought my Journey to prosper, so far as may be thy Glory, and my Comfort, and the discharge of my duty, in all the circumstances of the occasion of the same. Make me able therefore to extol thee, O my God, let my soul praise thee, O everlasting Guide, Lord most loving, God all-sufficient, and ever-helping Father :  
To

To whom with thy Son, in whom thou preservest, and to the Holy Ghost, to whom thou sanctifiest all that are thine, be evermore ascribed all Glory, Power, Dominion and Majesty for ever. *Amen.*

*O Lord increase my Faith.*

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*A Prayer for the Fruits of the Earth.*

**O** Almighty and most merciful God, the Lord of Heaven and Earth, which of thine abundant and infinite Goodness dost adorn and fill the Earth with all kind of Fruit and Grain, whereby is sustained both the Life of Man and Beast, and which yet cannot prosper without thy blessing : We humbly beseech thee of thine infinite Goodness and Mercy, to bleis our fields and ground, and make them prosperous to yield their increase : For without thy Favour and Blessing the Earth can bring forth nothing, but unprofitable and hurtful weeds, nor we by our endeavours make the same prosper. Let not our ground be desolate in thine indignation : Shut not up the Heavens in wrath for our sins, that it be not as Iron, nor our earth as Brals ; but of thy goodness give us both the early and latter Rain, that we may have abundance of our Fruit. Thy River, O Lord, is full of Water, prepare our Corn, and prosper our Earth, crown the Year with thy goodness, and let the Clouds drop fatness, let the Plains be replenished with Sheep, and the Valleys with Corn, that the possessors of the Earth may be many and rejoice. Preserve us (O Lord) in the time of Dearth, that we perish not for hunger, nor be confounded in the time of danger : We confess our sins (O Lord) with groanings and grief of heart unto thee : Hear our Prayers in thy Holy Habitation, and be merciful unto thy people, which have transgressed thy Holy Commandments, and give every man according to his

wants, that in all things we may confess and acknowledge with all reverence thy Omnipotent and Divine power, and thy bountiful hand, with giving thanks and continual praises unto thee, which hast given us all things here to enjoy. *Amen.*

## *Meditations.*

*A most Divine and comfortable Meditation, concerning the Majesty and Power, and Love of God, whereby men distressed, and in continual dangers may be stirred up the more assuredly to depend on him, for their Delivery and Relief, though it come not suddenly.*

**W**HY shouldst thou fear or faint, O my poor soul, though yet thou find no more rest than the Dove that could find no place to set her foot on? Be yet comforted, for the Lord is God, and he turneth all things to good, to them that are his,

Thou hast long sighed and bewailed thy miseries, and yet thou art as *Joseph*, still in Prison: But look not upon the weak means of Flesh and Blood, to be freed: Look not upon the Staff of *Egypt*, the bruised Reed of carnal aid to be stayed by: They are but false allurings, to draw thee from the sweet contemplation of the admirable works of the Worker of all good, the Lord of Hosts, besides whom there is no God. He sitteth in glory in the Heavens, and hath clothed himself with Majesty. It is he that maketh all Knees to bow, and forceth Kings to stoop, and driveth away the Armies of his most mighty Enemies.

He is the hope, and strength, and help, and refuge, and rescue, and relief of them, that trust in him : And he is not curious or coy, as a man that worketh for Money : He doth not good for good again ; but all in love, all in mercy, freely, and wanting no Power to bring to pass what he will : Either in Mercy to his Children, or in Judgment against his enemies.

For the Heavens are his Seat, the Earth is his Footstool, the Angels are his Ministers, and all Creatures serve him, and that for man only : I will not then dismay, though I cry yet, and be not heard. There is an appointed time, and there is an appointed mean in his Providence, already decreed in my behalf ; I know well by his Promises, which are, *Yea*, and *Amen*.

Therefore be yet patient, O my soul : trust yet, O my soul : stand fast, and this God, yea, this high and glorious God, this great and terrible God, will be thy Keeper, thy Saviour and Protector evermore.

He is an immaculate God, a God pure, perfect and holy : fear him therefore, O my soul, for as he is clean, he will have thee cleansed from all impiety ; he will have thee beautified with sanctity and holiness, as he is holy : No evil dwelleth in him, sin must not remain with thee : Fly therefore all impiety, and embrace the Righteousness of Christ, who will put on thee his Robe of Righteousness, and thou shalt be perfect. And this God then shall be with thee, this God, I say, shall be thy refuge for evermore.

Though he sit in the high Heavens, not seen with the eye of flesh, nor can be reached unto by the hand of natural Reason, yet he commendeth all, and doth even what he will, both in Heaven and Earth.

So powerful he is, so magnificent, and so absolute in power, that at his word the Earth trembleth, the Mountains move, and in his displeasure, he killeth even Kings for his righteous Childrens sake.



The Heavens above do shew the glory of this God and the Artificial frame of the Firmament, the glittering Stars therein, the Sun and Moon, and their due courses unchangeable throughout all Ages, and the beautiful Ornaments of the earth beneath do approve the admirable works of his hands.

His voice is a mighty voice ; for he speaketh, and it is heard from one end of the world to another : His voice is a terrible voice, at which all Powers, Princes and Potentates do tremble.

That mighty *Nebuchadnezzar* at his voice was thrust forth into the fields among the wild beasts, from his Throne : and *David* from the wilderness called back to sit in the state of honour : By him was *Haman* hanged, and *Mordecai* delivered, *Suzanna* cleared, and the *Judges* stoned.

Every Kingdom is this great Gods, and he Reigneth over all Nations : He controlleth, and is not controlled : he smiteth, and is not resisted : he advanceth, and none can throw them down.

O my Soul, fear, and serve, and love and reverence, and obey this great God, this Lord high and terrible, that approveth himself a King over all the Earth, being guarded with such invincible Power and Majesty, that he can strike *Saul* to the ground with his terrible Voice, and again raise *Saul* with a loving and a kind heart.

O Lord, How terrible art thou in thy works ? Through the infinite greatness of thy Power, thou hast made all things, and preservest all men : Inasmuch as all such as seem to deny thee, thy Power and Providence ; the Fools that lay in their hearts, there is no God, are made mute, and put to silence, and both their will, and their practices made all subject unto thy Will and Pleasure.

What then ? Shall I rest amazed at the frivolous inventions of earthly men, that seem by their own power to build themselves *Babel* on Earth, working serious to the poor by their pride, and practise im-



piery without any remorse of Conscience ?

No, I will keep silence, and neither mine own wants, nor sorrows, nor Dangers, nor the Worlds ignominious Taunts at my base Estate, shall wrest me from this glorious God, from this powerful *Jehovah*, from this so loving and kind a Father : 'That feareth not the strength and forces of Millions of Kings, but shieldeth and defendeth his by his mighty Hand, and keepeth them safe in the flaming Fire, in the raging Seas, and in the strength of the Lions paws.

Let this God, I say, arise and chase his enemies, and cherish his little ones, and pull down the proud, and set up the simple ; and scatter the wicked, that they dwell not beyond his time appointed, to tyrannize over his chosen upon the Earth.

The Chariots of this God are Twenty Thousand Angels, the Lord himself being among them, the general worker of all good for all his, and of all judgment against the unjust.

All the Gods, that are esteemed as Gods among men, are but Idols, but the Lord he is God, that hath covered himself with Light as with a Garment, whereby he discovereth all Darkness, Infidelity, Disobedience, and Sin ; he findeth out the Faithless, howsoever they dissemble Zeal, and approveth them not most Godly that are most glorious, nor them Reprobates that the World rejecteth, but through the Light of his most high Wisdom and Providence, he yieldeth to every one his own : To him that doth well, Life, and Relief, and Succour, and Patience, and Rest, and Peace ; but unto the wicked, sorrow and anguish, and tribulations, and a worm ever devouring in perpe ual horror in Hell-fire.

O my soul, be therefore patient in these Transitory troubles, in these momentary afflictions : Stand fast, faint not, fear not, fly not, but sted on hope, for a strong help cometh, and for this small suffering thou shalt receive a perpetual and most admirable weight of Glory.

O my soul, now consider : Whom hast thou in Heaven but this God ? Or whom, or what desirest thou in Earth in comparison of him ? For he is the portion of thine Inheritance, he filleth the Cup of Salvation unto thee for ever : Therefore I fear not, neither will I faint, for this God hath promised, neither to fail me, nor forsake me.

*There is none like unto God, O righteous people, which rideth upon the Heavens for thy help, and on the Clouds in his Glory.*

*The Eternal God is thy refuge, and under his Arm thou art for ever, he shall cast out the enemy before thee, and will say, Destroy them, Deut. 33. 36. 27.*

*O the deepness of the Riches, both of the wisdom and knowledge of God, how unsearchable are his Judgments, and his ways past finding out, Rom. 11. 33.*

*Of him, and through him, and for him are all things, to him be glory for ever. Amen. Verle 36.*

*They inherited not the Land by their own Sword, neither did their Arm save them, but thy right Hand, and thine Arm, and the Light of thy Countenance, because thou didst favour them Psal. 44. 4.*

*A sweet Meditation concerning the Knowledge and Providence of God, whereby the souls of the distressed Members of Christ rest assured, that God having foreseen all things, cannot but in mercy bring all their sorrows to a joyful and wished end.*

**I**T is in vain I see, for me a wretched Creature, to strive with my powerful Creator : If I should seem to hide me from him, and seek to escape his Rod and Corrections, I being always solitary, I do but de-

ceive

ceive my self, for he is in all places, and with all persons, and knoweth the ways of men, and searcheth the hidden thoughts within, and seeth mine actions without ; the works of his Children he seeth and approveth, the evil Actions of the Reprobrates he seeth and condemneth : Yea, this Righteous God tryeth the very hearts and reins ; he finds out the hidden dissimulation of hypocrites, pretend they never so great devotion and sanctity. Should I therefore think to colour my sins with the painted shew of dissimulate holiness ! could I perform it so far, as men might approve of all my sayings, and allow of my doings, and that I were held just ? No, no : For if my inward parts be not perfect, he in his most absolute knowledge findeth me a deceiver, and so will make my evils at the last break out as the morning Light.

O my soul, therefore, as thou tenderest thy Salvation to come, and my comfort here in this life, leave off to sin in secret, and fly all shews of impiety, and regard Truth, and embrace Justice, and follow good even with thy most inward affection ; and let neither mine hand, nor mine eye, nor mine ear, nor my tongue be instruments of mine iniquity, but rather of sincere Piety, and of a sanctified Life.

The cause of misery is sin, the way to obtain Mercy is Repentance, and a reformed Conversation.

How canst thou look for love, that lovest not to live well ? And how canst thou live and lack many, yea, all Gods Blessings, inward and outward, unless thou love him, and refrain thy self before him, that seeth thy loose behaviour towards him ?

Thou art in outward Poverty, because thou art full of inward Impiety ; Thou hast many enemies, because thou art an enemy to God ; and thy dangers increase daily, because thou dwellest not in God, nor Gods Spirit in thee.

Thou sayest thou art Gods, and yet ungodly : Thou sayest thou fearest him, and yet thou still offendest him : Thou thinkest thou shouldst receive what good thou

thou desirest, and yet thou desirest amiss, and desirest evil.

God knoweth who are his, and who are not his : And none know they are Gods, but who know God, and serve him rightly. The Righteous only he knoweth and their wants, and the Unrighteous he despiseth, because of their sins wherein they say ; *Thy Lord will not regard it.*

O Lord, thou seest and beholdest, thou findest out and considerest all mens ways : Mischiefe and Wrong, Equiry and Justice are before thee, and thou takest the causes of men into thy hands, and thou givest just Judgment, because thou only knowest the truth of every mans cause.

The poor commit themselves to this God that knoweth them, to this God that seeth them, and to this God that pityeth them, and provideth for them.

The Lord looketh down from heaven upon all men, such is the force of his knowledge, that he knoweth in man more than the heart of man it self : For he fashioneth the heart, and understandeth all my thoughts, long before they be conceived within me.

And therefore, my soul, prepare thee to Patience, address thee to praise God, and continue in Prayer, be not idle to Meditate good things, that the Lords Goodness may be thy goodness, that his Love may be thy life, and his Providence thy protection : For as he knoweth thy going, and marketh well thy wandering, when thy feet follow vain things, and Fartherly correcteth thee for them : So doth he behold thy tears, and heareth thy groans, which thou makest for sin committed against him, and healeth thee, and comforteth thee : Yet all things are so hidden in the Treasure-house of his Providence, that the natural man seeth not the means how to be cured, when he is sick, how to be raised again, being brought low, how to be defended, having many mighty enemies : But the Spirit of God discerneth, and as he is God, know-

knowing all things done, so he is a God, foreseeing all things to be done hereafter.

And he seeing me in my Mothers womb before I was any thing, ordained for me then, what I receive now, and therefore my hope must not fail, but take hold of his ancient love, wherein he first Created me to live in him, and by him : And therefore, Oh, that I might be able truly to serve him. that he might lovingly relieve me still; that I might faithfully obey him, that he might Fatherly help me still.

He is the good Shepherd : O that I were a good Sheep of his Pasture : He feedeth, and guideth, and holdeth up, and comforteth, and maintaineth all that are his : He loseth none that are his, he confoundeth none that are his, neither doth he forsake any of his unto the end.

Within his Fold is his favour, and in his favour is Life, and in this life is Liberty, and in that Liberty is Relief, and in that Relief is true Peace, and in that Peace the assurance of Salvation, and in that assurance the joy and comfort of the Spirit, whereby every outward unfavoury thing is made inwardly sweet, every cross hath his comfort, and every Tryal and Temptation, and Sorrow, and Grief, is turned to the unspeakable good of the Sheep of his Pasture

Therefore, O my soul, sigh no more, sorrow no more, be no more pensive at outward Poverty, fret no more at the worlds miseries, dismay no more at thy many sins, but strive to stand in the favour of this God, and he will let thee free, and banish thy fear, and fill thy Cup, and feed thee with the hidden treasures of his never-failing love.

*O Lord increase my faith.*

*God knoweth the hearts of all men, Acts 1. 24. and 15. 8.*

*The foundation of God remaineth sure, and hath this seal : The Lord knoweth who are his : And let every one that*



that calleth on the Name of the Lord, depart from iniquity, 2 Tim. 2. 19.

Thou hast counted my wanderings, and put my tears into thy bottle, Psal. 56. 8.

*A Godly Meditation of the Word of God, whereby men distressed may be strongly resolved to cast off all fear, and to cast all their care on God, that careth for them, according to his Promise in his Word.*

O H what am I, that I should conceive of any hap-pincis, or glory, or jey, or comfort to be given me either in this Earth below, or in the Heavens above ? For I am a man of corrupt Conversation, my heart is fraught within me with corruption, my soul is defiled, and my whole man polluted. Is it not therefore my just portion to have here miseries and calamities, and crosses, and enemies, and evils innumerable to follow me for my sin, and to vex me for mine iniquities ? So hath the Lord threatened in his Word.

Most true it is, that right it were that I should receive these unfavoury things of this life, and to be deprived of the Land of them that live for ever, if I should receive according to my desertings : For death is due for sin. O wretched man that I am, who shall deliver me from the danger of death, that shall never have end.

Surely, when I look into this Book of mine own ways, and works, and wantonness, and wicked life, I see nothing but danger, and fear, and sorrow, and death it self written therein : How then, my poor soul, unhappy soul, wretched soul, how canst thou escape ? O tremble and fear : For if thou find not

favour



favour, thou art fallen for ever, and ever forlorn.

Where then wilt thou seek for succour; To whom wilt thou fly for Grace? To the weak, and wicked, and woful world, or wanton worldlings? No, my Soul, fly from these feeble Friends, and look into, and consider, and believe, and embrace the Word of God: Taste that bread of Life, drink of that Fountain that floweth from the lively Spirit of Truth, and thou shalt live. It is a pure Word, and will purifie thee: It is a lively Word, and will revive thee: The word of Truth, and will teach thee: The word of comfort, and will recomfort thee.

O my Soul, what thing is so precious as this word, that bringeth thee glad tydings of thy Salvation, thou deserving damnation? Of life, thou deserving death? Of comfort, thou deserving confusion? And of mercy endless, thou deserving miseries infinite?

It is a word full of Consolation to such as are sorry for their sins, and seek after righteousness: A word of terrour to the obstinate: It is a killing Sword unto the wicked, and a saving Shield unto Gods Children: The favour of life unto life, to them that are his: And the favour of death unto death, to the wicked. It is more to be desired, than the purest Gold, or sweetest Honey: *Come unto me (saith this Word) and I will refresh you. Seek (saith this Word) and you shall find rest for your souls.*

O my soul, here then is thy rest, here is thy safety, and here is thy satiety, and here is thy life and liberty, and here shalt thou dwell as upon the Mountain of Peace, upon the Rock of Relief, and Hill of continual help.

This is the Staff to stay thee by, this is the Weapon to defend thee with, this is the way to walk in, and this is the food to relieve thee withal.

Oh, rejoyce therefore in the Lord, O my Soul, because of this Word, by which he assureth thee of health, if thou be sick, of comfort, when thou art sad: Of defence, when thou art in danger: And of  
his

his presence when thou seemest to be left alone, forsaken of all.

By his word, he saith, *Come* : By thine obedience, say, *Lord I come* : delay not to cast away the superfluous care of external things, and seek things Spiritual and Heavenly.

By this word, he saith, *Seek first the Kingdom of God* : Answer thou by a detestation of the world, and worldly vanity, *Lord, thy Kingdom I seek* : Seek then this Heavenly inheritance, more to be wished than the Land, and Revenues, and Riches, and Glory of the greatest earthly subject, who hath but the casual, and vain, and slippery things of this world, and leave him, and we leave them : But loe a Kingdom is provided in Heaven for the poorest Child of God. Seek this Kingdom, O my soul, even while thou art here in this vast Wilderness of this worlds miseries : For when thou hast suffered, thou shalt receive Glory ; and when thou hast fought that good fight, thou shalt be Crowned : And when thou least these things so vile, and vaine, and loathsome below, thou shalt enjoy things glorious and sweet, and full of joy and consolation above : when thou hast left the society and fellowship of men below, thou shalt accompany Angels above : And when thou hast made an end of fighting, and grieving, and groaning, under the burden of Tyrannous men here, thou shalt sing Praise and Glory to this glorious God above, who hath sent thee his Word herein, thy Morality, to comfort thee with the sweet Contemplation of thine Immortality.

Oh, then let this be thy daily Meditation, let this be thy continual Exercise, that in want and weakness, in sorrow and ignominy, and miseries, and crosses, and temptations, and in all Tryals whatsoever, thou mayst duly weigh, how thou mayst be assured, that none of these shall hurt thee : For lo, even this Glorious, and sweet, and most joyful word, telleth thee from thy loving Redeemer, *My Grace is sufficient for thee.*

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O sweet word of Truth, yea of a Truth, for he  
maketh and performeth : His Grace is sufficient :  
that then shall I fear ? If his favour be not further  
but alwayes at hand, what shall I fear ? If it be  
sufficient, what can resist it ? Nothing but sin : Nay,  
Grace is sufficient to kill sin : Then nothing can  
and between me and this Kingdom of God, if I fly  
into this word, if I keep this word, and meditate on  
his word, and bring forth the fruits of this word :  
then this word will further assure me, that this good  
God, this powerful Providence and loving God, will  
never fail me, nor forsake me.

*O Lord increase my faith.*

*The Word of God is lively, and mighty in operation,  
and sharper then any two-edged Sword, and enreth  
through, even unto the dividing asunder of the Soul and  
the Spirit, and of the Joynts, and the Marrow, and is  
discerner of the Thoughts, and the Intents of the heart,*  
Heb. 4. 12.

*The word of God is our delight in affliction, Psal. 119.*

*39. And giveth Wisdom to the simple.*

*As new born Babes, desire the sincere Milk of the*  
word ; that ye may grow thereby, 1 Pet 2. 2.

*Let not the Book of the Law depart out of thy mouth,  
but meditate therein day and night that thou mayst observe  
and do according to all that is written therein : For then  
shalt thou make thy ways prosperous, and have good suc-  
cess, Josh. 1. 8.*

*A Me-*

*A Meditation concerning the benefit of Faith in God, and how it holdeth the Children of God from falling from him in their deepest miseries.*

**O** VVretch that I am, where is my hope? where is my help? where is my rest? where is my assurance of salvation, or help in my troubles?

I have a forcible and strong Law in mine own carnal wisdom, that to trust in man, to put confidence, wealth, and to fly unto the relief of mine own devices, mine own ways and works, avail me more than all other means that elsewhere I may seek.

O fool that I am! O silly for, and wretch most feeble! VVhat can I do, or I speak, or work, or devise to bring to pass the least good thing to comfort me withal?

Mine heart is corrupt, my Conversation evil, my Tongue unholy, and all parts of my Body impure: Can I then hope of any help, or work any good, or devise any course to comfort me?

No, I disdain all mine own ways, and works, and wisdom, and incline me wholly unto the counsel of the most High, and he will instruct me: I will trust in him, and he will help me: I will fly to him, and he will receive me: I will pray to him, and he will hear me, I will fall down yet again, yea again, and again before him, and he will take me up.

Shrink not therefore, O my soul, nor be over-sad at these my miseries: Be not afraid at the worlds miseries, faint not in the fury of the evil and malicious men, for thou hast an Helper in Heaven, in whom whosoever trusteth, shall rejoyce, and whom whosoever feareth shall stand fast, and whom whosoever seeketh, shall prevail in his desires, and shall Triumph evermore.

O my soul, set the Lords wayes before thee, for he  
always near thee : Let me not think that he seeth  
not my wayes and my walkings, as if he were a God  
that considereth not the actions of men.

He is at my Right-hand, and on my Left-hand ; he  
is before me, and behind me, he compasseth me a-  
bout on all sides, and findeth me out in my secret in-  
tentions, and his wayes are only perfect and pure ;  
his words tryeth the Truth, and his wisdom passeth  
the capacity of wisest men. In this God I trust : In  
this Word I believe : In this Wisdom I repose my  
hope, and as he hath promised, it shall come to pass ;  
and as is fittest, I shall receive.

And therefore I will not be dismayed, I will not be  
discouraged at my miseries ; no, if I should pass  
through the Valley of the shadow of death, I will not  
fear ; for my God attendeth me, and is in all things,  
and all places and at all times with me ; and though  
he correct me with his Rod, he upholdeth me, and  
comforteth me with his prevailing hand.

None that trusteth in God, shall be put to shame ;  
not one that putteth his confidence in him, and im-  
braceth his word, and obeyeth his will, and walketh  
in his wayes, shall be confounded for ever.

He is my Light, and he directeth me ; he is my  
Help, and he sustaineth me ; he is my Rest and my  
Salvation, whom then, or what need I to fear ;

O my soul, I should have fainted in these importa-  
ble Miseries, and continual Dangers, if I did not be-  
lieve to see the goodness of God, even in this Life ;  
if I were not assured to taste of his blessings, before  
I go hence, and be no more seen.

And I find his Favour, and his mercy, and his  
Power, and his Providence, and his infinite Blessings,  
both within me, and without me daily ; yea, he is  
my strength and my shield, he is my defence in trou-  
ble, and my portion, and my salvation. O my soul,  
trust in him, and thou shalt be fed, and shalt have  
cause to rejoyce in him, and to sing praises unto his

Name :

Name: For trusting in him, his Mercy shall comfort me about; and comfort me with joyful deliverance yea, none that trusteth in him, shall perish.

The Eyes of the Lord are upon them that trust in him: Trust in him, O my soul, then shalt thou say *I sought the Lord, and he heard me, and delivered me, and relieved me, and defended me, and brought me out of all my dangers.*

O how good and how gracious is this God, who sendeth his Angels to encamp about such as truly trust in him, that no Peril, or Fear, or Cross, or Temptation hurt them! Blessed are they that trust in him. Fear the Lord, O my soul, trust in him, cry unto him, cease not to do good, be not weary of well-doing; for nothing wanteth to them that fear him. *Delight thy self in the Lord, and he shall give thee thy hearts desire: Commit thy way unto the Lord, and trust in him, and he shall bring all things to good end for thee.*

Wait patiently, upon the Lord, hope in him, fear not; though the earth be moved, and though trouble environ thee round about; for the Lord out of Heaven shall send and save thee, and shall not suffer thee to perish altogether.

O God, remember thy Promises, how thou hast said, thou wilt not fail me. I believe Lord, Lord help mine unbelief.

Upon thee I have been stayed from my youth, and it is only of thy Mercy that I had not been confounded long ago: For of my self I have fallen, but thou Lord hast raised me; of my self I perish, but through thee I have been ever preserved.

Consider this, O my soul, and forget not the benefit of the Lord, how he hath made thee as Mount Sion, that can never be moved.

Let neither poverty, nor sickness, or loss, or Enemies, or any Crosses, or whatsoever troubles drive thee from trust in this God; and assure thee that neither life nor death, nor things present, nor things to

come



me shall dismay thee : His Mercies, and Goodness, and Blessings, and Favour, and Love, shall follow thee, and feed thee, and relieve thee, and protect thee, and save thee from all dangers for ever.

*O Lord increase my faith.*

*Faith is the ground of things which are hoped for, and the evidence of things that are not seen, Heb. 11. 1 Above all take the shield of Faith, wherewith ye may wench all the fiery Darts of the wicked, Ephes. 6. 17. I believe, and therefore I speak, Psal. 119. 10.*

*They that trust in the Lord, shall be as Mount Sion, that cannot be moved, Psal 125. 1.*

*A necessary Meditation, concerning the incertainty of mans happiness in this life, and the certainty of the endless happiness of the Children of God in the Life to come, notwithstanding their present misery here.*

**M**ine Eyes have seen, and mine Heart hath duly considered the sickle, and frail, and feeble, and unconstant happiness of man in this life ; yea, I my self have found by experience, that this world Administrerh to man no perfect Comfort, while he liveth upon the Earth.

Yet Flesh and Blood, the foolish outward man, besotted with the vain delights of sins deceits, and snared with the Baits of vain Hope, the Pleasures, and Comforts, and Glory, and Ease, and Fulness of earthly Vanities, thinketh himself safe, and in state of such sure and never-failing Happiness, that he walloweth in the mire of deceiving security, until at unawares, the Hand of the living God be stretched out against him, and either turneth his hope to despair, his glorying to shame, his ease into trouble, hisfulness into want, or all

all the vain things wherein he delightedh, into grief and sorrow.

O my soul, trust not therefore in the transitory Traff, and Pelf, and VVealth of this VWorld, for it deceiveth and devoureth men; and as the Rust and Canker eateth and wasteth Iron, so doth the love thereof devour thy trust in God, and the practise of better things.

Trust not in worldly Friends, for their words are vain, their promises not performed, nor their help worth thy hope. It is better to put confidence in the Lord, than to trust in Princes; for they who have their Breath in their Nostrils, are but men, whose power is of the earth, and whose hands are feeble, and their devices vain. Some trust in Chariots, and some in Horsemen, but (O my soul) *Trust thou in the living God, doing good, and thou shalt remain; when the foolish man that believeth in Fleish, and dependeth on earthly means, shall fall and perish.*

Be not carried away, O my soul, therefore, with the hope of any mans help, nor fear what man can do against thee: For suddenly is thy Friend taken from thee, and he that seeketh thy destruction brought to a fearful end. Thy happiness is not to have heaps of Gold and Silver, many Friends, and all earthly Abundance: For the abuse of these are dangerous, because they draw thee from seeking God, and they are short, and bring thee to destruction, leaving thy Carcase naked in the Grave, and thy self, O my soul, in the mercilefs Pit.

What availed the Rich mans worldly pleasures, when he went suddenly to Hell? What hindered the Beggars poverty, when he went immediately to Heaven?

How was Job impoverished having mighty wealth? VVhat miseries do follow the mightiest men, is daily seen; and how terrible the end is of such as have not the Lord for their strength, but put their trust in the multitude of their Riches.

VVho

Who can say, the wealthy man is happy? when sleepeth, he sleepeth in fear; when he walketh, walketh in danger; and when he is in his best, strongest Body, and best State, he suddenly dyeth, and leaveth his Wealth he knoweth not to whom:

And who can say, the Poor, fearing God, is unhappy in his baseness, and want, and ignominy, such he fetcheth his hope upon the never-failing God? He seeketh his help from Heaven, and is fed as with the dew thereof, only hope sustaineth him, and his want timely supplied with wished necessaries, and his heart comforted in his deepest miseries: He lyeth down in Faith, and Patience, and Thankfulness, and the Lord sustaineth him, and when he dyeth, he liveth and rejoiceth, and rejoiceth in God his Saviour. O that I might have no delight in the vain thoughts of the world! O my soul, be at peace within me, when I have wars without me, be contented, and struggle not when I want the outward fulness of worldly things: For I see and consider that carnal means cannot save me, but the Mercies of the Lord, wherein he affordeth unto his faithful ones, all things to enjoy.

Though he make me a reproach among my Friends, and though he suffer me to stand a gazing-stock before the eyes of the wicked, who triumph in their own Glory, gotten by their own hands and devices, and the Lord is none of their counsel, I will not yet be dismayed, neither will I be moved at their prosperity: For I know the day of their sorrows cometh on, when they shall howl and cry out in horror, for the pains that ensue their pleasures, and for the want that shall follow their Wealth, and for the miseries that shall follow their Mirth, and for the death that shall follow their glorious and wanton life.

Oh how foolish are they that trust in their Goods? How mad are they that make wealth their Warrant, and Riches their Arm, and Friends their Staff, when

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none

none of these can save them from sickness, from sorrow, from dangers, nor from death?

No man can Redeem his Brother from Gods displeasure, and from his appointed torments in Hell by his much wealth : He cannot save himself by the multitude of his Riches : But God shall deliver thee my Soul, from the power of Hell, and shall save me

Be not therefore afraid, O my soul, though many be made Rich, and thou in Poverty ; many advanced, and thou rejected ; many graced, and thou disdained ; many comforted, and thou injured among the Sons of mortal Men : Thy Riches, and thy Glory, and thy Favour, and thy Comfort, and thy Joys are hid in Christ with God.

And what thinkest thou, O my soul, of these short miseries, that shall be exchanged for infinite Comforts ? Whether is it not profitable for thee to have these momentary Corrections, to enjoy an Eternal Crown ? Thou hast tryed the inconstant course of worldly things, and the day is coming wherein thou shalt possess the permanent Consolation of Heavenly things.

How long hast thou looked about thee for help in the earth ? *upon my right hand I looked, and behold none that would know me, or comfort me, (as David saith) and upon my left hand, and no man I found that cared for my soul.*

Then I cryed unto the Lord, and said, Thou only art my Hope and my Portion, in whom I live, and have an immovable being.

O Lord increasemy Faith.

*We brought nothing into this world, and it is certain that we can carry nothing out, 1 Tim. 6. 7.*

Therefore when we have food and rayment, let us therewith be content, Vers. 8.

The children of men are vain. The chief men are lyars, to lay them upon a ballance, they are lighter than vanity, it self, Psal. 62. 9.

*A sweet Contemplation of Heaven and Heavenly things, whereby the sad distressed soul is much comforted, and encouraged to endure unto the end, that he may possess the joyes prepared for such as patiently suffer, and without grudging bear the burthen of this worlds miseries.*

O My soul, lift up thy self above thy self. Fly away in the contemplation of Heaven and Heavenly things : Make not thy further abode in this inferiour Region, where is nothing but Travels, and Tryals, and Sortow, and VVoe, and VVretchedness, and Sin, and Trouble, and Fear, and Deceiving, and destroying Vanities.

Bend all thine affections upward unto the superiour place, where thy Redeemer Liveth and Reigneth, and where the joyes are laid up in the Treasury of his Merits, which shall be made thy merits, his perfection thy perfection, and his Death thy Life Eternal, and his Resurrection thy Salvation. Esteem not the trifling pleasures of this life, to be the way to this wealth ; nor the ignominious estate here, to be any bar to prevent thee from the full use, and joyful fruition of, the Glory there prepared for thee.

I am assured, that though I want here, I shall have Riches there ; though I hunger here, I shall have fullness there ; though I faint here, I shall be refreshed there ; and though I be accounted here as a dead man, I shall there live in perpetual Glory.

This is the City promised to the Captives whom Christ hath made free : That is the Kingdom assured to them whom Christ shall Crown ; There are the joyes prepared for them that mourn : There is the Light that never shall go out : There is the Health that shall never be impaired : There is the Glory that



shall never be decayed : There is the Life that shall taste no death : And there is the Portion, that passeth all the worlds preferment : There is the world that shall never wax worse : There is every want supplied freely without Money : There is no Danger, but Happiness, and Honour, and Singing, and Praise, and Thanksgiving unto the Heavenly *Jehovah* : To him that sitteth on the Throne, to the Lamb that here was led to the Slaughter, that now Reigneth ; with whom I shall Reign, after I have run this comfortless race, through this miserable earthly Vale.

The honour in this earth, is baleness, the riches of this world is poverty, the fulness of this life is want : The joyes of this worlds Kingdom, are sorrow, and woe, and misery, and sadness, and grief : And yet the Fool saith in his heart, there is no other Heaven, but this harmful deceiving worlds happiness, no other Hell but this worlds happiness, no better comfort than this worlds cares, no further help than the worlds wealth.

Thus is mans VVidom made Foolishness, and mans Glory turned into Shame, and mans Power made of no force. And the faithful Poor that are here despised, there are advanced : The Sorrowful are comforted, and the Cast-aways in this world, are received to that blessed being that cannot be exprest with the Tongue of man, nor conceived with the heart of man.

O that I had wings. (saith Heavenly-hearted *David*) that I might fly away from the worlds vanities, and possess Heavens happiness. O that I were dissolved (saith blessed *Paul*) that I might be with Christ. O that I were in this place of such wished happiness, where I might rest from these worldly labours, and earthly miseries, and transitory vanities.

But be not heavy, O my Soul, though thou must yet wade thorow the Sea of these earthly troubles : For these heavenly mysteries are not seen of Carnal eyes, nor can be obtained by Carnal means, but through



through troubles and afflictions, and dangers, and persecutions, they must be achieved : And none that are Gods Elected, shall be free from this worlds hatred ; For such difference there is between Earth and Heaven, and between Earthly and Heavenly things, that who so delighteth in the first, shall be deprived of the latter : For we cannot have this worlds Heaven, and the Heaven of heavens, the Heaven of Saints and Angels, and Cherubins, and Seraphins, where all are supported, and all glorious, and all in white Robes of Sanctity, and where Christ, the Sacrificed Lamb, is unto them all in all.

Oh, blessed are all they that are thus assured : Blessed are the poor that shall have this Heavens riches : Blessed are the base, that shall be thus advanced : Blessed are the low, that shall be thus raised : And blessed are the worlds despised, that shall have this Heavens happiness : Yea, happy is this wretched worlds unhappy man, for he shall be happy.

I will daily meditate of the greatness and Majesty of this high Heavens blessed Estate, where I shall one day bless my God, with the company of his Saints, and where I shall one day sit secure, and free from the Dangers, Perils, Crosses, and Afflictions, that now do assail me on the Right-hand, and on the Left, within me; and without me, and am never free from one calamity or other.

But it is good for me to be here humbled, that I may be there advanced, where I wish speedily to come. It is good that I was in want here, that I might seek Heavenly necessities. It is good that the World did discourage me, that I might fly to God that comforteth me. It is good that I am daily killed here, that I might live continually here.

Now therefore, O my soul, stand up, fear not, faint not at this worlds crosses ; But give glory to this great God, praise this high and helping God, seek him while it is to day, drive not off to pray to this God, notwithstanding any help thou hast in mortal

men; nor reject not his gracious means, who in Favour infinite, and Mercy endless, moveth the hearts of men in this life, to do good unto such as he seeth distressed: he can find out and afford infinite means to succour them that are his, and will not leave them forsaken in danger. For he even here giveth me his Blessings, as Pledges of his never-failing Love, that being visited with his Mercy with timely comforts here, I may assure me of greater Blessings in Heaven, where they are prepared beyond all that I can either ask, or think.

*O Lord God of Hosts, who is like unto thee, who hast established thy Kingdom with Truth and Equity, with Mercy and Judgment? Thou hast a mighty Arm, strong is thine hand, and high is thy Right-hand: Who is under thy protection, he is safe, and he that trusteth in thee. Mercy imbraceth him on every side.*

Oh! blessed art thou, O my soul, if thou canst rejoice in the Lord; he is thy Father, he is thy Helper: VValk therefore in the light of his Countenance, and be patient: VVait in hope, till these storms be past, and then shalt thou have that quiet rest, that he hath prepared in Heaven for thee.

*O Lord increase my Faith.*

*Our Conversation is in Heaven, from whence also we look for the Saviour, even the Lord Jesus.*

*If ye be risen with Christ, seek those things which are above, where Christ sitteth at the Right-hand of God, Col. 3. 1.*

*Set your affections on things that are above, and not on things that are on the earth, Ver. 2.*

*A Consideration of the dangerous estate of the impenitent wicked ones after this life, notwithstanding their wealth and power, and great glory, which they have here, where they seem to triumph over poor distressed men.*

*Read and consider, ye Rich and Poor.*

**I**T is a strange temptation unto a man, when he findeth himself still afflicted, notwithstanding he seeketh help continually at the hands of God, and the more, when he seeth that such as neither serve God, nor fear God, such as are wanton, and wicked, and hardened in sin, to prosper and flourish in this life, and to have all things that their hearts can desire.

*David* beholding this, began a little to stagger, and was ready to give over his godly beginning, and to end with the wicked : And as long as he took no better regard, but only as natural wisdom led him, he commended their estates because they were rich, and wanted nothing, they were healthful and lusty, and their goods did increase, which worldlings hold true happiness.

But when *David* considered their greatness, as it was discovered unto him by the Light of true Knowledge, he then altered his conceit of these men, and renounced their ways, and hated their works, and avoided their company, and betook himself to Prayer, as the thing whereby he should prevail better, than with all the wealth the world could yield him.

And surely the present time affordeth unto us that now live, no less cause of vigilant regard, that we be not carried away with the world, whose Glory is embraced, whose Power is practised, whose policy is preferred, and whose happiness is had in greatest esteem, inso much as who so is poor, or helpless, or distressed,

endangered in the world, by worldlings is censured a Cast away, a Reprobate, a man forsaken of God.

It is not virtue of godly life, nor inward zeal, nor any good quality of the Spirit, that hath any favour in the world; but the rich, and glorious, and men of countenance, and of power, and of office, and of gay attire, they be accounted Gods favourites. As for such as are ragged, they are not regarded; such as are base in shew, are accounted base indeed. So that Gods Children have the least share of the worlds liberality; and the impudent, and shameless, and wicked, and worst men, are they that possess and usurp the earth, and earthly glory.

But alas, short and slippery is this glorious shew of theirs: They are as Cedars, that over-shadow the low Busses for a while, but they shall be as Scubble in the Furnace, when the Ax is put to the Roots. They are also as devouring Sic-Bares, and as raging Lions: But the time cometh wherein the Lord will smite them upon their Jaw-bones, and will pull out the Teeth of these merciless wretches. They have set themselves to glory, but God shall turn it to shame: They have fastned their footing, as they think, never to be moved: But the Lord will make their standing unsure, and their ways slippery, and their days short, and their end horrible. And howsoever they now make boast of their own hearts wickedness, and though they seem to contend with God, and subdue his Members, and make no reckoning of his Saints, and think there is no God: God will find them out, and will rebuke them with a perpetual rebuke, and put out their name for ever, not only out of the Earth, which they hold their heaven, but even out of Heaven, and his Book of Life. VWho are yet commended, and esteemed, and advanced, and revered; but these men of least merit? Only their riches, and their bribes, and their flattery, win them dignity, and preferment, and honour, and favour, and what may fill them full of all tokens of Perdition.

But

not know him, and therefore he shall never enter into that holy Place, he shall never attain unto that Rest that shall be endles, and most joyful in the Heavens

How unflavoury therefore soever our troubles seem, we must be patient, and never give over to cry unto our helping Father, nor to use our best endeavours in our Callings, which God will bless, staying our selves in hope upon his Promises. Let us never dismay, for God that maketh this little wound without, doth it to cure a greater within : And while he seemeth to kill us, it is that we may live for ever; and while he suffereth us to be here ignominious, it is that we may become all glorious with him in Heaven.

*The poor man cryeth, and the Lord heareth him, and saveth him out of his troubles. Plal. 34. 6.*

*The Angel of the Lord pitcheth round about them that fear him, and delivereth them, Verse 6.*

*Taste ye, and see how gracious the Lord is, blessed is the man that trusteth in him, Verse 8.*

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*A Prayer to be used of a Sick man.*

○ Almighty and everlasting God, who although thou art still in thy Judgment, yet art thou a merciful God to the soul that seeketh thee, infinite in thy Mercy, and plentiful in Redemption, for though thou send sickness, yet wilt thou shew pity, according to the multitude of thy compassions, for thou dost not willingly chastise and afflict the Children of men : Therefore I poor wretched sinner, which am but dust, earth, and ashes, unworthy the least of thy favours, do freely confess, to thy Glory, and mine own shame, that I am conceived and born in sin, that Original corruption, staining and infecting my whole nature, hath deprived me of all holiness, and left me in an inclination



clination to all evil : And that I have by mine innumerable transgressions in thought, word, and deed, broken all thy Holy Commandments, and therefore (besides all other evils) I have justly drawn this sickness, and these diseases upon me ; yet notwithstanding, seeing that thou (such is thy exceeding great mercy) hast no pleasure in the miseries and destruction of thy Children, but dost only by affliction, Try, Correct, Humble, and Reform them, for their present and everlasting good : I do therefore, most dear and loving Father, most humbly beseech thy Heavenly Majesty, to pardon my sins, the only causes of my miseries and affliction : Increase and perfect in me all Graces that concern Salvation : Assist me with the counsel and comfort of thy sacred Spirit, and convert this my visitation to mine amendment, and Salvation of my soul in Christ.

If it be thy good pleasure and will (O Lord) restore me to my perfect and former health, that I may not only perform my good purposes, and pay my Vows, which my Lips have promised, and my Mouth hath spoken in my Affliction ; but also henceforth grow up in Grace, in Obedience, in Holiness, until I come to the end of mine hope, which is the Salvation of my Soul. But if it be thy will and decree by this chastisement to finish my dayes, I most humbly and earnestly intreat thee (O my God) as the outward man decayeth to renew in me the inward man, and to grant that as the Body dieth, so thy Grace may live and revive in me. Shut not the eyes of my mind, but open them, and make me understand what the hope of my Heavenly calling is, and what is the riches of the glorious Inheritance, that thou hast prepared for me, that I may live in thy Faith and Obedience, and end my life in thy favour, and reign with thee in Glory forever.

Vouchsafe to be a Father of my Family, Kins-folk, and Posterity ; plant thy fear in their hearts, confirm them in thy Grace, and give them all things com-  
 pently



tently necessary for the maintenance of this present life. Hearken (O Lord) to these my Prayers, and grant me all other things which thy heavenly wisdom seeth necessary for my Soul or Body, for thy dearly beloved Sons sake. To whom, with thy Majesty, and God the Holy Ghost, be rendered and ascribed all Honour and Glory, now and for ever. *Amen.*

*O Lord increase my Faith.*

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*A Prayer for patience in sickness, and truly to express sorrow for sin.*

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O My most loving and merciful Father, God omnipotent, who art nigh unto all those that call upon thee in truth, thou art a present help in time of trouble, all powerful, full of wisdom, and compassion, wonderful, surpassing all earthly Parents : I poor miserable wretch, long troubled with grievous sickness, and sore vexed with pain and torment, that neither my Body can take any sleep or rest, nor my Spirit feel any ease or comfort, do here, in the only Merit and Mediation of Jesus Christ, present and humble myself before thee, humbly begging and intreating for Favour and Mercy at thy hands : Work in my heart by thy holy Spirit, godly sorrow, and repentance for all mine offences ; Impure none of them unto me, but let me feel and be assured in my Conscience, that the guilt and punishment of them are removed. Be thou my Physician, to cure and heal me, avert and turn this present Sickness into a Sovereign Medicine, and this vehement and grievous pain into a Fatherly and gentle Visitation : Let thy strength appear in my weakness : Let thy power be perfected in mine infirmity : And so arm me in these my temptations, with the gift of Patience and Long-suffering, that I be not withdrawn from the constant practice of holy duties, neither

neither yield unto mine own passions, and the suggestions of Satan.

To this end, pour down thy blessed and sacred Spirit into mine heart ; Teach, assist, and direct me, that he may open to the eyes of my mind, the righteousness of thy Judgments, that I may in all willingness acknowledge the equity of the same, that he may bring to my remembrance, the cruel and most bitter pains and torments of my merciful Lord and Saviour Jesus, who by his Death hath swallowed the very dregs of thy wrath, and by the Merit and Verue of it, hath so tempered and sweetened the Cup of affliction unto me : Manifest unto me the glorious and Heav'n happinels, and holinels of thy Saints and Servants in Heaven, that the certain Assurance, Hope, and Execution thereof, may abundantly exceed, and take away all my present grief and torment.

I beseech thee (O Lord) according to thy Promise, ease my burthen : Give me quiet and comfortable sleep, and refreshment to my restless body, and so blefs all these good means, which shall be prescribed unto me, that they may tend to my cure and amendment (for without thy blessing they are of no force and verue) that I, with thy blessed Servants, *Job, Lazarus, David*, and others, having experience of thy Might, Truth, and Mercy, in my relief and amendment, may with all joy and love praise thee, truly serve thee, and more confidently rely upon thee all the dayes of my life ; yea, and (for the instruction and encouragement of the afflicted) publish and declare the infinite and exceeding power of thy might and compassion.

Vouchsafe (O most gracious Father) to incline thine ears to this mine humble Petition, and grant to me all other things needful and necessary for my Soul and Body, for thy dear Son Christ Jesus sake, my only Saviour and Redeemer : To whom with thy Majesty, and thy blessed Spirit, three Persons and one God, all powerful and sufficient, be ascribed and given all

Honour, Praise, and Glory, now and always,  
*Amen.*

*O Lord increase my Faith.*

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*A Prayer to be said at the point of Death.*

**O** Lord God Almighty, I assuring my self my time  
is come, my soul waxeth heavy, even unto  
death : Vouchsafe therefore (O Lord) to cast down  
thine Eyes upon me, bedew my heart with the Oyl of  
thy Grace, forgive me all my sins, confirm my faith,  
shorten my pangs of death, expel Satan, for thine in-  
finite mercy, help me in this my last conflict : Look  
upon Jesus Christ thy Son my Saviour, and Redeem-  
er : Into thy most blessed and gracious hands, I com-  
mit my soul ; refuse it not (O God) but accept me,  
for it is thine own workmanship, and let me depart in  
thy fear, and rise again in thy merciful favour ; that  
I may attain and come to thy Eternal and most wish-  
ed Joyes of Heaven, for and through the merits of  
my blessed Saviour Christ Jesus, to whom with thee,  
and the Holy Ghost, be all Glory, Honour, and Praise  
for evermore, *Amen.*

*O Lord increase my Faith, and receive my Soul.*

*A Con-*

*A Confession of sins, with a very necessary Prayer, to be said of poor distressed men, Morning and Evening, and at all times else, as they shall be thereunto moved.*

○ Father full of Mercy, I yield unto thee all praise and thanks for thy continual most sweet favours and especial Graces, bestowed frankly on me thy unworthy creature : For Electing me to Salvation, for Creating me, for Redeeming me, for Relieving me, and for Preserving me evermore. Great is thy love in Christ my Saviour, infinite thy Power, unspeakable thy Mercies. Relieve me always, and direct me in all things : Let thy will be a Law unto my will, that my corrupt affections draw me not to consent again to the unflavoury lusts of my carnal will, which to this day hath over-much miscarried me into the vain desires of this wicked worlds pleasures, the Baites of that mortal Adversary, deceiving Satan, the defiled fruits of my sinful flesh, and the cords whereby I have been drawn from Vertue to Vice, from Sanctity to Sin, from Light to Darknes, from Heaven to dreadful Hell. My sins, O Lord, have been many and continual, my serving of thee cold and seldom : O forgive me, and let not my years consume any longer in vanity, let mine hands hare to handle ungodly things, let my heart harbour no more the hateful thought of unrightcounels, and let my soul be so seasoned with the spiritual dew of thy blessed Word, that Soul and Body being sanctified to every good work, I may cast off the unprofitable works of darknes, and only cleave to the true service of thee, who art full of Grace and Truth. Be unto me the sweet favour of Life unto Life : Be unto me the Light of Truth, that my life be not unprofitable in good things, nor my soul deprived of thy sacred Spirit, without which man is Poor, possessing all worldly Riches ; Base, in most  
high

high worldly honour ; and Dead, live he never so strongly in the flesh.

Therefore Father, full of Mercy, be merciful unto me ; full of power, protect me : Provident, relieve me : most Sacred, sanctifie me. Let the eyes of thy favour be always on me : Let the relieving hand of thy help be always toward me : Be unto me a strong Castle, a restless Refuge, a Fountain of Relief, the supply of my Wants, my Protector, my Saviour, my Guide, and my Wisdom, my Will, and my Zeal. Be unto me my Jesus, my Christ, my Father, my Physician, my Lot, and my Portion : Be unto me All in All, that nothing want in me that thou likest ; nor any thing dwell in me, which thou dislikest ; that I being a sanctified Vessel of Heaven, may be a fit mansion for thy Sacred Majesty, to abide in, by thy blessed Spirit.

Yield me (O Lord) yield me continual shelter under thy relieving Wings, foster me with the hid treasures of thy Love ; and learn me so to live, that I may ever live in thee, and thou in me : Make that union between my will and thy word, that I will nothing but as thou hast willed, and blot out all mine unworthiness, and in stead thereof imprint the merits of thy Son, in whom, Lord Almighty, let me be also partaker of the good things of this life : Let not Poverty utterly deprive me of a competent estate here ; but blest thou the works of my hands, prosper thou my endeavours, and raise up gracious means for me, that I may live and not lack things necessarily.

Thou art all-sufficient, and in thy gifts manifold, thy love is without limitation, and thy will without contradiction : What thou decreest shall stand, and what thou willest, shall come to pass. Will thou therefore, will thou thy Creatures, which thou hast ordained for the good and service of thy Children, to serve my use, that I and mine may be sustained by thy Providence : For what am I (Lord) that I should stand

stand upon mine own power, wit, and policy, which are weakness and foolishness before thee? Thy word prevaileth: Speak, and all things in Heaven and Earth shall obey thee: Yea, thine Heavenly Angels shall be Ministering Spirits of my good, and all the Fruits of the Earth shall add comfort to my wretched estate. Good Father, sanctifie me within and without, sanctifie my Calling, bleis my Endeavours, and teach me to use my Function justly, and as I ought, that I may so prosper in this present life, that I may truly pay all men their due, and owe nothing to any man but good will: A thing to me impossible, but to thee easie to bring to pass. To thee therefore I refer me wholly: Bleis me, that being blessed, I may prosper; that prospering, I may praise thee; and in praising thee, please thee, and be here comforted of thee, and live righteously in thee, through the merits of thy beloved Son Christ Jesus, who having purchased all things for this life, and in the life to come for me, be with thee, and the Holy Ghost praised for evermore.

*Amen.*

*O Lord, increase my Faith.*



*A very comfortable and most patheticall Prayer  
to be said of such as are in greatest distress  
and danger, having Wife and Children,  
and in Debt, not able to maintain and relieve  
the one, or to satisfie the other.*

Most Mighty, Merciful, and All-knowing Father, the Fountain of all Comfort and Consolation, who findest out in thy deep and a-searching knowledge, all the sins that are, or can be committed amongst the Children of men, howsoever hidden and secret: I do confesse unto thee against my self, that I have grievously offended thee by my manifold Transgressions, and thereby have drawn upon me a most intolerable weight of thy deserved wrath, and fearful indignation, insomuch as if thou mayst not be pleased to mitigate thy fury towards me, I shall faint and fall, and shall not be able to lift up my head any more, in hope of thy favour: For, dear Father in Jesus Christ, I am weak, and am not able to bear thy heavy displeasure by mine own power and merit.

And therefore, good Father, lay not upon me the punishments which I have deserved: Take away thy heavy hand of Correction, and as thou art patient and long in suffering the sins of thy weak Children, be yet patient with me, and send thine Holy Spirit to season me anew, that I may bring forth now the fruits of amendment of Life.

So shall thy punishment cease, and comfort increase, though I am beset with no small or few dangers before me, behind me, on my right hand, and on my left, I am beset with perils: So that which way soever I seem to run, or whatsoever I cover to escape, I fall into danger. What shall I do, Lord, in these miseries? I stand amazed at the consideration what will become of me languishing in fear, while there is none to help; I live where none but mortal

Creatures are, and what can they do to my comfort, Lord, that have their breath in their Nostrils? They move, and breathe, and live, and speak, but little availeth their help, unless thou that guidest and governest the hearts of all, vouchsafe to move them to commiseration and patience with me.

I have sinned (Lord) against thee, and am indebted unto men, and cannot be released, and all cometh of my sin. Father, pardon thou me : So shalt thou in thy renewed love, lend me new relief. Raise me means to satisfy men, or qualifie these extremities, that they may be patient until thy help come. And in the mean time teach me, O teach me the way that I should chuse.

Direct me, Lord, what course I shall take : For thou, Lord, art wise and provident, and merciful, and all goodnes cometh of thee. Therefore, O Lord, instruct me by the inward working of thy Holy Spirit, to do this or that, and make me obedient to thy will : So shall all return to my good. Raise up some gracious means (Lord) for my succour : For thou knowest, though I be but one man, whose ruine can be but as the death of the least Creature, in the creature of such as feel not, nor partake not of my griefs : Neither will my overthrow grieve such as have no share of my miseries : Some there be yet, dear Father, whom thou knowest, that shall taste of the bitterness of my fall, and therefore, Lord, consider in mercy : And though none of them (Lord) that shall feel the smart of my calamities, but have also added sin unto my sin, and so aggravated thy displeasure against us, yet in thy Christ forgive us all, and reclaim us all by thy gentle Corrections, not by thy furious judgments. And as a Sparrow (Lord) lighteth not on the ground, nor one Hair falleth from our Heads, without thy Providence : So I know (Lord) that nothing shall befall me, but what thou hast decreed, even for my good, both in this life, and in the life to come. Thou hast never (Lord) dealt so sharply with any, but

but with serious Repenitance they have received Comfort, they have tasted of thy Love; and of inward peace. So work, Lord, in these my trials, and by these my crosses and dangers, that I be neither inwardly too much afflicted with fear and sorrow, nor outwardly too much cast down with want; but as I taste of thy correcting Rod, so I may also find thy supporting staff. Lord, thou art moved by a better Mediator than are my complaints.

O hear me for him, and hear him for me: Me, Lord, for his sake; and him for thy Promise sake, lest I remaining here in this vail of continual miseries, where there is no true nor lively helper, I utterly perish in my troubles. It is no true help, Lord, that cometh not of true compassion: And there is no true compassion, without true feeling of anothers miseries: But how far, Lord, that is from the hearts of many, thou knowest, and I feel it. And therefore every heart truly moved to true commiseration, is first moved by thee.

O move them therefore, move thou such as thou pleasest to use as instruments of thy will for my good: So shall I use it, and accept as thy goodness to thy Glory. But Lord, the course of thy Providence teacheth us, that thou wilt not have thy dearest Children to be lifted up by the fulness of earthly things, above that which becometh the humble, to keep them still in awe of thy Corrections. For erewhile, O Lord, I thought of self-peace, little fearing further perils; nor to be thus chased anew, as I am, by such as seek to molest me, and to exact tha from me by rigour, which thou knowest I am not yet able to perform: Though thou seeest the inward desires of my heart, willing by my best lawful endeavours to obtain the means to satisfy all men their due; and it grieveth me that I cannot do as they require.

And therefore O loving Father, as thou well knowest what is wanting, supply it in thy mercies, in thy good time, before I be confounded altogether,

and before I go hence, and be no more seen. As thou blestest me, O Lord, by the labours of my hands, so thou knowest I yield to them, to whom it is due. And therefore, Lord, sith they will not have patience with me of their own accord, work their hearts to be more pliable to my entreaties : Or else, which I ask especially, if it please thee, raise up means for me, that I may be enabled to pay them all : Wherein thy will be done. I have seen thy salvation, and delivery already, in great dangers, and thy Promise, and thy Power, and thy Providence are still in force, and thy Mercy is no whit diminished, therefore (Lord) remember thy mercies, and look on me : And as thou saidst unto the blind man in the Gospel, *Receive thy sight*, and he saw : So (Lord) say to me, receive comfort and relief, and I shall receive it : Thy word is thy will, and thy will is thy work, therefore speak, and thy will shall be done, to restore me to constancy : Let not the Flouds of these dangerous waters overthrow me quite, but when I am ready to sink, yield me thy helping hand, and save me : Lift me out of the Mire and Clay of all my miseries, and set me on the relieving Pastures of thy continual free favours : Let the chearful dew of thy Blessings, and blessed Graces shower down upon me, so shall my little store increase, and my empty basket become full.

And forasmuch as I have no free portion in this Earth, nor the breadth of a foot : Neither have I of mine own a house to hide my head in, put me therefore where thou wilt, and let mine abode in Earth be in what place, and how long, or short time thou wilt ; for of my self, whither to turn me, or what to do I know not : Be thou therefore my Guide, and direct all my desires of earthly things by thy word, and let my will always follow thy will, lest my will, led by the blind affections of corrupt reason, bring me mine own prejudice and shame. Thou evermore provideest for them that ask counsel of thee ; therefore having thus weakly laid open my cause before thee, consider

it, and give me patience in all my tryals, and let me not so much mourn, and hang down my head, and be heavy for the want of outward necessities, as at the consideration and looking back into the ugly gulf of my former continuing sins. Oh, free me, Lord, free me from my sins, and sanctifie me anew, that howsoever the outward man seem to be discouraged, yet the inward man may be still more and more filled with all spiritual Knowledge, and Consolation, and true Contentment. Thou hearest my reproofs, and knowest my sorrowes, and my groans are not hid from thee : Put my tears, few and weak, into thy bottle. Remember thy Promises, and I shall never forget thy Praises : Oh fail me not, forsake me not, my God, and my Redeemer.

*O Lord increase my Faith.*

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*A Thanksgiving and Prayer to be used of a sick man, when he is recovered : oftentimes.*

**I** Yield and give unto thee (O merciful and most dear Father) all humble Thanks, Honour, Glory, and Praise, for thy infinite and exceeding great blessings (having no way merited the least of them) and namely, for that it hath pleased thee of late to deliver me from the very point of death, and (as it were) raised my feeble body from the Grave ; and redeemed my Soul from Death, that I should walk before thee in the Land of the Living, that I might further glorifie thy Name, do more good in my Calling, and be made meet for the inheritance of thy Kingdom. This work, O Lord, proceeded from thy mercy, and



and no desert at all of mine, and of thy Grace, and not of any goodnes in me : not unto me, but unto thy blessed Name be given all Glory. But seeing that I through my sinful corruption, am more ready to bury in the grave of Oblivion, than to keep in thankful remembrance thy great mercy ; yea, and rather to grow cold and backward in all Holy Exercises and Duties, than to holiness of life : I therefore beseech thee, with all earnestness to renew my nature, and to ingrave the remembrance of this thy Goodness in my heart, by the Illumination of thy Holy Spirit, and grant that for the residue of my temporal Life, I may in humility and truth, be directed by thy most Sacred Word, and always submit myself to the Government of thy blessed Spirit. Make me (good Father) a light and example of Vertue and Godliness unto others, and to grow in Grace as I increase in Years, that so I may live in thy fear, and dye in true peace of Conscience, and assurance of Eternal Glory with the Saints and Angels in Heaven : Vouchsafe (O my heavenly Father) to grant me all other things convenient for me in this life, for the only Merits, Obedience and Mediation of Jesus Christ our Mediator and Redeemer. Amen.



*In the time of Affliction pray thus; yea often.*

*The Lord shall make the Pestilence cleave unto thee, until he hath consumed thee; The Lord shall smite thee with a Consumption, and with the Fever, and with a burning Ague, &c. until thou repent, Deut. 28. 21.*

○ Lord most Just, and Father most Merciful, thou it is that renewest thy Plagues against man when he offendeth thee: Thy Vengeance from Heaven is both sudden and fearful toward the Rebellious and Disobedient Children: Thou for one sin in King *David*, destroyedst with the loathsome disease of the Pestilence many thousands of his people: Cast thine Eyes of Mercy upon us, O thou Preserver of men, which languish now in this Land, and in this house with the like Disease and Sickness. Now, dear God, hath not *David* only offended thee in trusting to his strength, and numbering of his people; but even every Congregation, and every household hath one way or other provoked thee to plague thy disobedient people: And now that we see thy Plagues appearing, to the piercing and parting of our Bodies and Souls asunder, Lord, we stand amazed in our minds, heartily sighing with groans at the sight of our sins. Now we consider, we have sinned grievously, we have done amiss, we have dealt wickedly, we have lived ungodly, we have swerved from the way of Truth, without any godly fear or remorse of Conscience: Thy great benefit of Peace, and rare Blessing of long prosperity, under so good and gracious a Governour, have brought too many of us to such security and contempt of Religion, that altogether forgetting to be thankful, we have abused thy benefits as fast as they came, and that with a churlish kind of Impiety:

The thoughts of our hearts, the words of our mouths, and the works of our hands are vain, carnal, and devilish : Yea, our service to thee oftentimes but meer abomination ; so far (alass) have we erred from the path of thy Commandments.

As thou didst find with the *Israelites* wickedness in *Gilgal*, sin in *Beihel*, and iniquity in *Bersheba* ; so in every Church, in every Court, nay, in every Courte or Assembly amongst us, thou beholdest how the Flesh hath overgrown the Spirit, and how reason is over-ruled with Affection : So many labour in these our dayes, under the displayed Ensigns of Satan, that very few (dear Father) are found settled in the dutiful form of upright and spiritual Obedience, which thou requirest. We confess, thou mightest justly therefore forsake us, as we have forsaken thee ; and not only proceed to sting the head Cities, and whole Body of this Land, with sundry Plagues and grievous Diseases ; but for our manifold sins and iniquities, which we daily commit, thou mightest justly and worthily condemn us, man after man, to Eternal Death, all Consciences being so guilty, that they already condemn themselves. Yet who is he (O merciful Lord) that can measure thy goodness, who by thy Word dost oftentimes bring sinners to belief ; Repentance, and Salvation ; though it be not thy pleasure (good Lord) to make the wicked innocent, but rather to visit their iniquities, yet have we this comfort, that thy mercy to the humble ever rests unmeasurable and unmoveable.

Though thou speakest to the Prophet against thine own People, being disobedient to thee, saying, *Though Moses and Samuel stood before me, yet have I no heart to this people. Drive them away that they may go out of my sight, some unto death, some to the sword, and some to captivity* : Yet we know (O our good God) that when as *Ephraim* was heard lamenting and praying heartily in his distress, thou thoughtest then upon mercy, as a Father pitying his own Children. This

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thy clemency to others, encourageth us to cry for thy Mercies, in this our misery upon our repentance, both for us, ours, and the whole Land. Vouchsafe, O loving Saviour, to repress the vehement heat of thy Fire, with Godly pity : Stay thine hand from our destruction : thou art long-suffering, good, gracious, and unwilling sinners should perish. Be increased therefore (O Lord most glorious) to bid thine Angels cease from punishing : Look forthwith upon this Land : Good Father, pity the infected people thereof, that we altogether may say, the Lord liveth forever, worthy of praise, because he hath been merciful unto sinners. Amen.

*O Lord increase my Faith.*

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*If not Infected : Pray thus.*

**I**T pleased thee, O Heavenly Father, who art Lord of Life and Death once to plague the *Agyptians*, and yet to spare the *Israelitis* in the Borders of *Goshen*, only because thou plaguest where thou pleasest : So with the Pestilence, now hast thou infected, even from *Dan* to *Bersheba* ; yet my self, and divers others in this place, rest safe from this so pestilent an infection, protected and kept as yet safe there-from, only by thy hand, only by thy goodness ; for our sins (we confess) stand as rampired walls against us, and deserve no less than theirs, whom already thou hast bruised with a just measure of thy Judgments : O gracious Lord God, stir us up to shew our hearts thoroughly thankful unto thee, that in thanksgiving and praise we may go before others, which in pains and plagues do go before us.

And as in mercy thou hast drawn sickness from our Bodies, so in love to our souls, make us loath the vain delights of this life, that we may faithfully serve and seek thee, in these our dayes of health, wherein we obtain thy mercy, enjoy thy favour, and rest preserved from the Pestilence, wherewith many of our brethren lie perplexed, beside sundry thousands, whom the Grave have swallowed. Bless us still, O Lord God, bless us, O Father, without and within : Be thou our Guard, thy Word our Guide, thy Spirit our Comfort, and thy Son our Saviour, Lord, stand by us for our good continually, that when the world re-pineth at thy Judgments, when the wicked swell in their impatency, when the unregenerate grudge and murmur at thy Plagues and Punishments, (whereby thou chastisest and correctest thy dear Children) that even then we may have and enjoy quietness of heart, and peace of Conscience never to be dimayed, or to distrust thy Providence over us, but still to cleave steadfastly unto thee, and rest upon thee, and the Rock of thy Truth. This confidence (Lord) grant us, and thy protection from this contagious Disease that reigneth, that we may cheerfully sound forth thy Divine praises amongst men, unto the praise of thy Grace in Christ Jesus ; to whom our Saviour and Redeemer, with thee the blessed Father of us all, and the Holy Spirit, the Sanctifier of our souls, three Persons, yet one Divine Essence, be given all laud, Glory, and Thanks in this World, and in that to come, for ever.

*O Lord increase my Faith.*

*A Prayer*

*A Prayer in the time of Tempests, and unseasonable Weather.*

God bringeth up the Clouds from the ends of the Earth, and maketh the Lightnings with the Rain: He draweth forth the winds out of his Treasures, Psalm 135. 7. He commandeth and raiseth the stormy wind, and it lifteth up the waves of the Sea, Psal. 107. 22.

But he ariseth and rebuketh the winds, and the Sea, and maketh them calm, Mar. 8. 26. Mark 5. 39.

By his word he stilleth the wind, and by his Counsel appeaseth the deep, Eccles. 43. 13.

○ Most Mighty, and Merciful Lord God, let all the powers of the Earth bless thee, and praise thee their everlasting God, in thine Holy and Heavenly Habitation; for thou, O Lord, sittest on High in the Throne of thy Majesty, and makest thy strength, and might known to all Nations; thy voice is upon the Waters From thee (O God) proceedeth Thunder, Thy Voice maketh the wilderness to tremble; yea, thou makest the mighty Hills to tremble and shake: The Earth trembleth and quaketh, the Foundations also of the Mountains move and shake when thou art displeased: There cometh out of thy Nostrils smoke, and out of thy Mouth a consuming fire: Thou makest Darkness thy secret place, and at the Glory of thy Presence, the Clouds pass away: Thou thunderest from the Heavens, and givest out thy Voice: Thou drawest forth the winds out of thy Treasures, and commandest them back again to their places.

All things are in subjection unto thee, thy works magnifie thee (O Lord) yea they tremble at thy presence, the Mountains and Hills dread thee when thou

art displeased ; yea, the whole World is afraid. The waters, O God, know thee and are afraid ; yea, the Depths tremble : Thy Voice (O Lord) divideth the fiery flames : O Lord, thy Voice maketh the Wilderness to tremble.

Thou remainest King for ever, thou wilt give strength unto thy people, and blest them with peace. O most merciful God, shadow us from thy displeasure which is too vehement and intollerable : Let thy Countenance shine upon us, and have mercy upon us : Protect thou our houses and us, that we be neither consumed with fire, nor drowned by waters : Send not upon the Earth such intemperate and untimely shows, or any other unreasonable weather, whereby the Fruits thereof may be hurt, or our selves harmed. O God the Father, which didst send thy only Son to dye the Death of the Cross for my sake, preserve me, and grant unto me a blessed end. O God the Son, which didst suffer for my sake the heavy Death of the Cross, defend me : And O God the Holy Ghost, comfort me, blest and keep me from all dangers, from this time forth and for ever. *Amen.*

*O Lord increase my Faith.*



*A Prayer for Peace in true Religion.*

*Behold, saith the Lord, I will extend peace upon my Church, like a flood: As one whom his Mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem, Isa. 66. 12, 13:*

*These things have I spoken to you, saith Christ, that ye in me might have peace: in the world ye shall have affliction; but be of good comfort, I have overcome the world, John 16. 23.*

○ Most High and Glorious God, who art the Author of peace, from whom do proceed Holy Counsels, and righteous Desires, give unto us thy Servants, that peace which the World cannot give, that both our hearts and works may answer thy Commandments, and that our dayes through thy Protection, may be alwayes quiet from trouble.

Speak thou peace unto all people, especially to thy Saints. Let thy Salvation be nigh them that fear thee, that Glory may dwell within our Land.

Let Mercy and Truth meet together, yea, let Justice and Peace embrace each other.

Let Truth arise out of the Earth, and Righteousness look down from Heaven.

Let the Mountains and the Hills bring Peace to thy People, and Sheep of thy Pasture.

Bless, Lord, all Countries, Cities, Towns, and Places, where thy Word doth abide, and is purely Preached, and increase the number of them in the Universal World.

O Lord send them much peace that delight in thy Law, let them be without stones to stumble at; and bless them with prosperity within their places.

O Eternal God, which hast called us in peace, grant we may have peace with all men, and let us highly account of Holiness, without which none can see the Lord, nor have peace in the Lord.

Repels the Devil, the breaker of Godly concord, and Christian peace, which raging throughout all Nations, soweth every where the seed of strife and discord, as the Seedsmen of falsehoods and lies.

O God of Peace, which maketh an end of War throughout the World, protect us from War and Slaughter, scatter the Kingdoms that delight in War; break and hinder all evil Counsels, and the purpose of such as mind after nothing else but the shedding of innocent blood.

Let them come to shame and perish through their own imaginations, that practise evil against thy Church.

Give all men a desire of peace; contented minds in their Vocation, and a care to advance the welfare of that place where they inhabit. Where strife, contention, and discord is amongst men, reconcile their hearts and minds, that these flames and fires may speedily be put out: For thou canst conclude a Truce for us and all men, and make *the wolf to dwell with the Lamb, and the Leopard lie down with the Kid.*

Make our Tabernacles safe and quiet, that about them there may be a rich tranquillity, which may abound like the stream running over his Banks, and our righteousness as the Waves of the Sea which is never dry. In thee shall we have our wished peace, and the work of Righteousness shall be Peace, and her strife rest and quietness for ever, and thy People shall dwell in the Inns of Peace, and in sure Dwellings, and in safe Places of Comfort.

Hear us, O Lord of Peace, and grant that thy Peace which passeth all understanding, may keep our hearts and minds in the love of our Lord Jesus Christ, who liveth and reigneth with thee in the Unity of the Holy Spirit, now and for evermore. Amen.

*© Lord increase my Faith.*

## A Prayer to be used of a Widdow.

Do not the tears run down the Widdows Cheeks? And her cry is against them that cause them: For from her Cheeks do they go into Heaven, and the Lord which heareth them doth accept them, Eccles. 45. 15.

She that is a Widdow indeed, and left alone, trusteth in God, and continueth in Supplications and Prayers night and day: But she that lieth in play, is dead while she liveth, 1 Tim. 5. 6.

O Eternal, and most merciful God, which according to thy Holy Will, hast made me a poor distressed Widdow, by taking away my dear and loving Husband out of this transitory world; unto thee do I cry in this my misery: Have mercy on me, I humbly beseech thee, and forgive all mine offences, which I have committed against thy Divine Majesty: Be favourable unto me, O Lord. and take pity on me, for I am alone and comfortless. Behold mine affliction and misery: Relieve my wants, as thou wilt; I believe that Widdow of *Sarepta*, whom thou didst miraculously preserve by the Prophet *Elisha*, like the like compassion on me, assist me, behold my necessity; and deliver me out of all troubles, as thou wilt: wife that I may find favour in the sight of all Governors and Magistrates, that I be not injured contrary to equity. In like manner. let me find amongst them Christian consideration, and commiseration of my present estate, and succour with Godly Counsellors protect me from false Tongues, which are the Devils Organs, cutting deceitfully, and as the sharp Arrows of a mighty man. Keep me (O Lord) from flattery, and from the tongues of wicked men, which with poisoned words have bent themselves to cast down the poor and needy

needy, and to destroy such as are of upright Conversation. I humbly beseech thee (O Lord) to give me grace to live in this mine estate of Widdowhood chastly and godly, shewing my self an example of Godliness to others, putting always my hope and assistance in thy mercy, let me with all Patience and Fortitude, endure all Crosses laid upon me, and continue faithfully in making of Supplications night and day unto thee. Look how the Eyes of a Servant are upon her Mistresses, so are mine eyes bent upon thee my Lord, until thou have mercy on me. Have mercy therefore (O Lord) on me, for I am full of infirmity: Hear me (O my Father) even for Christs sake, thy Son and my Saviour: To whom be given all Praise, and Honour, now and for evermore. *Amen.*

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*A Prayer*

*A Prayer for one that prepares himself  
for Marriage.*

*House and Riches are the inheritance of the Father; but  
a prudent Wife cometh of the Lord, PROV. 19. 14.*

*well is he that dwelleth with a wife of understanding,*

*Eccles. 25. 8.*

*Blessed is he that hath a virtuous wife, for the number of  
his years shall be double: An honest woman recovereth  
her Husband, and she shall fill the years of his  
life with peace. A virtuous Woman is a good portion,  
which shall be given as a gift unto such as fear and  
serve the Lord, Eccles. 16. 1. 2, 3.*

○ Heavenly God, Everlasting and most powerful  
Father, I do prostrate my self before the Throne  
of thy Majesty, humbly thanking thee, In that thou  
hast formed me in the womb of my Mother, and sus-  
tained me to be born such as I am; maintained me  
likewise from mine Infancy to this instant, and pre-  
served me from infinite perils: For it is through thy  
Goodness and Fatherly Blessing, that I have attained  
to the years I am now in, and in that time, thou hast  
taught me by thy Holy word to know Jesus Christ thy  
beloved Son, the only joy and comfort that a Christ-  
ian can have, because in the true knowledge of him  
consisteth Eternal Life, and therefore I cannot suffi-  
ciently yield thee praise, for the infinite and innumera-  
ble benefits thou hast bestowed on me. Nevertheless  
because thou hast commanded us to call upon thee in  
all our necessities, and most lovingly hast promised  
to hear us, let it now please thee graciously to help  
me.

For

For I have found and proved, that in regard of mine own natures Corruption, I cannot continue chaste and blameless, except I use the means which thou hast ordained, and by thy Holy word also approved the same, saying, *To avoid Whoredoms, let every man have his Wife, and every woman her Husband.* Then I beseech thee in mercy to lend me thy helping hand, and so to bleese me and my Parents, that in this intended matter, we may not be abused by any exteriour appearance, either of Beauty, Riches, or deceiving Speeches, which may fore-run, or proceed in this Business: But as thy word saith: *A virtuous Wife is a gift which cometh from thee, O Lord:* And as it is most certain, that not only thou gavest Eve to Adam, but didst likewise conjoyn Abraham with Sarah, Isaac with Rebecca, and Jacob with his best esteemed Rachel; even so I intreat and beseech thee, O Father of Lights, not only to be my Father, but also to appoint me my fellow Partner, in regard thou oughtest to be the Author and Actor in so honourable a business. Send down thy Holy Angel to be my guide and leader towards her whom thou hast prepared for me, as (in like case) thou madest them servants to Abraham and young Tobias. Then let me meet her, enjoy her, and live with her in thy fear and favour. O Lord Jesus, may it please thee with thy blessing to be with me at my Marriage, as thou didst vouchsafe to honour that at Cana in Galilee, with thine own presence.

And as thou art well pleased to conjoyn Man and Wife, and to make them one body, so unite us both unto thee that we may evermore live in thee, and thou in us. Amen.

O Lord, increase my Faith.

A Prayer



*A Prayer for a young Man, or Maid,  
prepared to Marriage.*

*To avoid Fornication, let every man have his Wife, and let every woman have her own Husband, 1 Cor. 7. 2. The price of a virtuous Woman, is far above the value of Pearls: She will do her husband good, and not evil, all the dayes of her life, Prov. 31. 10, 12.*

O Omnipotent, and everlasting God, without whom mens endavours are frivolous, and cannot prosper in this world, I thy poor Creature, and the work of thine hands, whom thou hast vouchsafed nevertheless to receive into the fellowship of thy Saints, by the Holy Sacrament of Baptisme, do here present my self before thy Divine Majesty, humbly beseeching thee in the Name of Jesus Christ, thy beloved Son, to stretch forth thy holy hand, and help me, to the end, that if it be thy will I shall marry, thou mayest lead and direct me to a virtuous yoke-fellow, with whom I may live so long as we shall continue together, in thy love and fear. O God, it was thou that gavest Eve to Adam, and didst address the servant of Abraham to Rebecca, that she might be Wife to the Patriarch Isaac.

Thou didst send thine Angel with young Tobias, to deliver Sarah, the Daughter of Raguel, out of the poor, desolate, and opprobrious condition, wherein she then lived, and to march her in Marriage with the said Tobias. This is not a case of Chance or Fortune, neither

neither guided by mens wisdom, for heaping up good together. It often happeneth, that after one hath carefully considered all circumstances, and causes thereto belonging, searching into the uttermost as may be devised, that party falls short of his hopes expected, and in stead of an helper happeneth on an hinderer. I heartily therefore pray thee (O God) to provide me such a one, as thou knowest fittest for me, and so to order the deliberations, counsels, and enterprises of my Parents and Friends, that the whole issue and event may first redound to the advancement of thy Glory, and next to the endless Contentment, God and Salvation of us all in Christ Jesus, our Lord and only Saviour.

---

*A Prayer*

*A Prayer to be said of Women with Child.*

*Women shall be saved by bearing of Children, if they continue in Faith, and Love, and Holiness. with Modesty, 1 Tim. 2. 15.*

**O** Merciful and Mighty God, the Framers, wife Governor, and gracious preserver of all things; I render unto thy Majesty most humble thanks, for that thou art pleased of thy gracious goodness, to remove from me the reproach of barrenness, and hast opened my Womb to conception: prosper, O Lord, within me the work of thine own hands, which is wonderfully made, whose Bones and Members are known to thee, whose very Haires thou numberest, and takest care of them. Elefs (O Lord) the work of thine own hand within me, that it may receive a perfect shape and proportion, and live to praise thee in the midst of the Congregation: I commend it, with my self, into thy Holy hands, whom I beseech thee (O most gracious God) so to blest, guide, and preserve, that neither the malice of the wicked Spirit overcome me, nor any other inconvenience approach nigh me to hurt me: keep me from vain fears, and foolish desires, that without danger I may bear, and with joy bring forth the fruit wherewith thou hast blessed me, to the Glory of thy most Holy Name, and my great comfort in thee: To whom be given and ascribed all Honour, Might, Power, and Praise, now and for ever. *Amen.*

*O Lord increase my Faith.*

*A Prayer*

*A Prayer to be said of a Woman in Travel.*

O Good Lord, I acknowledge and confess, that thy displeasure for sin committed, was, and is very great (which I do at this present feel) and was first committed by our first Mother, *Eve*, and continued by us (we being by Nature inclined thereunto,) whom for punishment thereof, thou hast said, in sorrow we shall bring forth Children : Impose not that heavy burthen upon my weak body, but regard me with thy favour in the promised Seed of the Woman, and give me comfort from Heaven : lay upon me no more than I shall well be able to undergo, and even in the midst of my calamities, prepare thou the way for me, that I may patiently bear them : strengthen (O Lord) my Body, give courage unto my Heart, and comfort my Soul, that in all parts being fastened unto thee, neither frailty of the Flesh, nor Temptation of the Devil, in my greatest extremity may make me faint, or fall from thee, or have the least distrust of thy gracious favour towards me. Thou art might (O Lord) unto all that call upon thee in heart : I humbly beseech thee not to be absent from me at any time, but in the assurance of thy presence be may stay and comfort, that in respect thereof, I may sustain all Torments, and wholly rest in thee, which art the God of my Strength and Consolation : To whom be given all Praise, now and for ever, *Amen.*

*O Lord increase my Faith.*

*A Thanks.*

*A Thanksgiving of a Woman after her  
Delivery.*

O Eternal God, and most loving Father, thou art great, and worthy to be feared, thou art gracious, and worthy to be praised, for thy mercy exceedeth all thy works; thou woundest, and thou healest, thou throwest down, and helpest up again: I most humbly thank thee, my most loving and gentle Father, that it hath pleased thee in thy goodness, now at the length; to deliver me from the great extremity of Child-Birth, and to give unto me the sweet taste and feeling of thy comfort, not only in joy that a man is born into the world, which maketh me to forget my sorrows, but much more in the assurance of thy blessed providence and care over me, whose holy hand hath strengthened and upholden me, who hath brought fair weather after stormes, and joy after tears; let thy sweet comfort always rest with me, and give me Grace, since it hath pleased thee to make me a glad Mother, that I may also become a good Mother, in shewing my self obedient unto thee, and to be careful for the instruction and bringing up of my Child in thy fear, that we may shew forth thy Glory in this life, and be made partakers of thy Glory in the life to come, through Jesus Christ our only Lord and Saviour, to whom with thee, and the sweet Comforter, the Holy Ghost, three Persons, and one Glorious God, be all Honour, and Praise for ever and ever. *Amen.*

*O Lord increase my Faith.*

*A Prayer for a Man-servant.*

Let Servants be subject to their Masters, and please them in all things, not answering again, neither pickers; but that they shew all good faithfulness, that they may adorn the doctrine of God our Saviour in all things, 1 Tim. 2. 9, 10. and 1 Pet. 2. 18.

**O** Most merciful, and ever living God, who hast ordained in the world, that there should be Masters and Servants, and didst hear *Abrahams* servant crying to thee, I now prepare my self to thy divine Majesty, because service is necessary for me, to maintain me in this life, and do beseech thee, O most loving Father, to provide for me among good people, that may not debar me from hearing thy Word, but rather give me occasion, by their good example, to seek those things which belong to my Salvation. Assist me also by thy Holy Spirit, that I may render them good and honest service, and truly take charge of what-soever they trust me withal.

Prosper (O God) my labours, and give a blessing to those affaires which I shall manage and undertake, that thy Grace governing me while I serve on Earth, I may afterward be an Heir and fellow Citizen (by Christ Jesus means) in the Kingdom of Heaven. Thy mercy was so great at *Capernaum*, to the Centurions Servant, that he found a good Master. Thou didst likewise so lovingly respect poor *Joseph*, when he was a Servant, that all things prospered under his hand. I beseech thee extend thy mercy to me a poor willing Servant, and as thou hast appointed, so let me rest contented. Amen.

*O Lord increase my Faith, and prosper mine endeavours.*



*A Thanksgiving after Meat.*

**T**O thee, O Lord, our God which hast  
Created, Redeemed, continually pre-  
served, and at this time fed us, be ascribed  
all honour, glory, and power, might, and  
dominion, now and evermore. O Lord,  
preserve thy Church Universal, this Church  
wherein we live, the King, Queen, Prince,  
and Realm : Grant thy Gospel a free pas-  
sage : Confound Antichrist, and all Here-  
sies : Finish soon these dayes of sin, and  
bring us to Everlasting Peace, through thy  
Son, our Lord and Saviour Jesus Christ.  
*Amen.*

**F I N I S.**

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